How to Conduct
A Church Vacation School

Albert H. Gage

The University of Chicago
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READY FOR VACATION SCHOOL

HOW TO CONDUCT A CHURCH VACATION SCHOOL

By ALBERT H. GAGE

Author of "Evangelism of Youth,"
"Stories for Young Americans"

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TO

MY WIFE

A LOVER AND FRIEND OF CHILDREN
AND MY CONSTANT HELPER IN MY
WORK FOR BOYS AND GIRLS

PREFACE

This book has grown out of actual experience in promoting, conducting, and supervising Church Vacation Schools. It is written for pastors, Sunday-school workers, and young people who are interested in the religious education of boys and girls and who are anxious to know how to conduct a week-day school during the vacation period. I have had constantly in mind that group of more than a thousand workers (most of whom are volunteers), who are the teachers and helpers in the schools under my supervision each summer. I have sought to answer the questions and meet the problems which they are constantly bringing to me. I have had before me the thousands of boys and girls in our summer schools. I have tried to meet their problems and give concrete suggestions so that they can have a happy and worth-while time in every school. I have been mindful of the numerous letters that come to my desk from all parts of the country asking how to organize and conduct a Vacation School. I have sought to answer their questions and make a book that will be of practical value to those who are interested in this movement.

In preparing this book I have had the valuable suggestions which have come out of conference and correspon-

dence with men and women of the leading denominations who are active in these schools.

One of its features is the contribution which has been made by experienced Christian workers who out of their own knowledge and experience have written portions of this book.

I have received special help from the following persons, and acknowledge with gratitude their notable contribution: Florence M. Towne, Mary A. Hargreaves, Charles A. Boyd, Otto F. Laegeler, Hazel Boyd, Meme Brockway, James Asa White, Marguerite Hazzard, James S. Merritt, and Thomas S. Evans.

To Thomas S. Young, National Director of Church Vacation and Week-day Religious Schools, of The American Baptist Publication Society, I am deeply indebted for many practical suggestions, and for reading and correcting the original manuscript and the present revision.

Since this book was first written in 1921 there have been many wonderful advances in every phase of the Vacation School work. The program has been enlarged and enriched. The number of schools has increased manyfold. The idea of correlating the Vacation with the Sunday and Week-day schools of religion is firmly recognized. The principle of a departmental school with a correlated daily program is generally accepted. It seemed wise, therefore, to revise and enlarge the book. This I have done, adding three new chapters: (1) The Story of the Vacation School Movement, (2) The Departments, (3) The Bible in Drills,

Games, and Hand-work. Each of the old chapters has been rewritten or carefully revised.

It is earnestly hoped that this book, revised and enlarged, will be of real and practical help to those who are seeking to promote and conduct Vacation schools, and will inspire many pastors and Christian workers to undertake a Church Vacation School for the boys and girls of their own community.

"To turn the hearts of the fathers to the children."—Luke 1 : 17.

INTRODUCTION

The remarkable success of the original volume entitled "How to Conduct a Church Vacation School," by Dr. Albert H. Gage, has led all concerned to believe that this simple, practical, and concrete presentation of the field of the Vacation School, was just the help needed. Although the original volume appeared but four years ago, the progress of Vacation Schools has been so rapid as to make it very clear that instead of a new edition, a new book or complete revision was needed to meet the demand. The present volume is presented as a complete revision and enlarged edition of the original, "How to Conduct a Church Vacation School." This might be presented as a new book but that both author and publisher desire to continue without a break the happy impression of the original book.

This revised and enlarged edition contains three chapters entirely new and portions of other chapters rewritten, while other portions have been corrected in various details.

The progress of the Vacation School in the four years since the appearing of the original "How to Conduct a Church Vacation School" has been great. Among others the following principles and practises either have been approved or have been definitely established as desirable:

1. The Vacation School as an activity of a local church if at all possible. It is recognized that there are occasional

situations that seem to necessitate either an interdenominational or community school, i. e., type III or type IV.

2. The pastor an active worker in the school.

3. The Vacation School a unit of the educational system of the local church.

4. A close departmentalization of schools.

5. A daily program built about one theme.

6. Expressional activities closely correlated with either the current lesson or the life experiences of the child.

Dr. Albert H. Gage is perhaps the best prepared of any person in the Vacation School movement to write of these advances, especially in view of the fact that he has had a large influence in producing them.

THOMAS S. YOUNG,

Director of Vacation and Week-day Church Schools for the Northern Baptist Convention under The American Baptist Publication Society.

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1

WHAT IS A CHURCH VACATION SCHOOL?

A Church Vacation School (or Daily Vacation Bible School as it is more often called) is a group of boys and girls meeting in a church or mission each week-day, except Saturday, for several weeks in the summer vacation period. The school opens at nine or nine-thirty in the morning and continues in session with a varied program for two or three hours.

The best way to find out the characteristics of a Church Vacation School is to visit one in session and learn first-hand the secrets of its great hold upon boys and girls.

We had heard that a good school was being conducted in a near-by church. We telephoned the pastor and made arrangements to visit the school next morning and observe the various things that were being taught and made.

We started early because we had been informed that this church believes that it is best to follow the established school habits of the boys and girls and begin at nine o'clock. We wanted to see the way in which the teachers prepare for the day's activities as well as to see the daily program. Even though it was only eight-thirty, we passed several groups of happy children. As we caught snatches of their conversation, we learned that they were on their way to the school and were eagerly anticipating the day's work and fun. As we approached the church we found a group of orderly boys and girls

waiting on the church lawn. One of the teachers came out of the building and was at once surrounded. We could hear the boys and girls beg for a story. We learned that it was quite the common thing for the children to come early for a story hour before the school began.

In a conspicuous place on the church were two big signs.

A CHURCH VACATION SCHOOL

WILL BE HELD HERE FROM 9 TO 12 EVERY MORNING

BEGINNING MONDAY, JUNE 27

Songs, Games, Kindergarten, Sewing, Toy-making, Hammock-Knitting, Basketry, Picnics, Bible Stories, and Bible Dramas

A GOOD TIME FOR ALL BOYS AND GIRLS WELCOME

Going inside we found all the teachers present; they appeared rested and happy. Everything was in readiness; the room had been carefully ventilated; everything about the church was cool, clean, and worshipful. All craft materials needed for the day's work were arranged by departments and by classes. Every room and table and chair which would be used during the day was ready.

It was almost time to open the door. One thing more was needful; all gathered quietly for a word of prayer. The verse for the day was read by the leader. All prayed in silence, after which the principal asked the heavenly Father to bless and guide in all that should be said. It seemed as if there shone in the faces of these workers a

new light and a greater power. They went out from the place of prayer to minister to boys and girls as if they were ministering to the Master himself.

At exactly nine o'clock the door opened. We caught a glimpse of two lines of children, one of boys, the other of girls, arranged by departments in this order—Kindergarten, Primary, Juniors, Intermediates. As the pianist began to play, with two boys leading the procession, one with the Christian flag and the other with the Stars and Stripes, all marched to their assigned places. The kindergarten children went directly to their own room, where a happy morning was spent under the direction of a trained superintendent, who loved and understood the ways of little people.

The three remaining departments marched to their respective rooms, where a worship program followed. The principal of the school, who in this case was the pastor, took charge of the Juniors (a school of fifty or less combine these three departments for worship). The principal, already in his place on the platform, waited until all were quiet. Then, with a smile, he said, "Good morning, boys and girls."

Eagerly they replied, "Good morning, Mr. Freeman."

"I was glad when they said unto me ——" repeated the principal. To which the department replied in unison, "Let us go into the house of the Lord."

The pianist began to play very reverently that wonderful hymn of worship,

> Holy, holy, holy, Lord God Almighty,
> Early in the morning our song shall rise to thee.

As the children sang this song from memory, the spirit of the street changed to a spirit of reverence and worship.

The Shepherd Psalm was repeated reverently, and all joined in singing "Saviour, Like a Shepherd Lead Us."

As they came to the chorus of the second verse,

> Blessed Jesus, blessed Jesus
> Hear thy children when they pray,

it seemed perfectly natural to bow the head and join with them in saying, "Our Father, who art in heaven."

After giving the signal to be seated, the pianist again interpreted the spirit of the moment, and began to play softly. All sang as a prayer,

> How strong and sweet my Father's care,
> That round about me like the air,
> Is with me always everywhere;
> He cares for me.
>
> Oh, keep me ever in thy love,
> Dear Father, watching from above,
> And let me still thy mercy prove,
> And care for me.

As the pianist played a few notes of the Star-spangled Banner, the school stood, and the lad with the Stars and Stripes stepped forward, waving the flag gently back and forth as the school sang as only children can sing,

> Oh say, does that Star-spangled Banner yet wave
> O'er the land of the free and the home of the brave?

Standing at attention facing the flag, each child gave the salute to the flag and pledged allegiance, saying:

> I pledge allegiance to the flag of the United States, and to the republic for which it stands: one nation, indivisible, with liberty and justice for all.

Following the singing of one verse of America, the boy with the Christian flag stepped forward. The pledge of allegiance was given with the right hand over the heart:

> I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands: one brotherhood, uniting all mankind in service and love.

All sang,

> Stand up, stand up for Jesus
> Ye soldiers of the cross,
> Lift high his royal banner,
> It must not suffer loss.

When all had been seated by the chords from the piano, the principal explained the daily missionary offering, that it was an offering from happy children who wanted other children to have the benefit of a Vacation School next year. He suggested that a quart of coins should be given by the school. A girl was asked to come forward to hold the glass quart-jar for the offering. To music the department passed by the place of offering, and gave, as each was able, his love gift for others. When all had returned to their places, the principal thanked the heavenly Father for the gift, and all with bowed heads sang:

> We give thee but thine own,
> Whate'er that gift may be:
> All that we have is thine alone,
> A trust, O Lord, from thee.

Each department, after its program of worship, proceeded to further work.

We were interested in the correlated program of the morning. The principal had chosen the theme "Happy

and Helpful in the Home." It was most interesting to us to note that the music, the memory work, the Bible drills, the stories, and the hand-work which followed, all brought out and emphasized the idea of being happy and helpful in the home.

In the memory period, which followed the worship program, the principal asked, "What is the motto of our Church Vacation School?"

The children replied,

> And they helped every one his neighbor, And every one said unto his brother, *Be of good cheer!* (Isa. 41 : 6.)

As they said, "Be of good cheer!" they rang out the words, and every one smiled. We too caught the happy spirit of the school. Each day the school learns one or more Bible verses. During the summer several worthwhile passages of Scripture are committed to memory. This morning the principal taught the concluding words of the Sermon on the Mount. He explained that the object of memorizing Scripture was to assist in doing in daily life the things taught by the Bible. We were interested in the methods used in teaching the words and the rapidity with which the children memorized them. First, he read over the words carefully twice:

> Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock;
>
> And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.
>
> And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand;

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.

He named several boys and called them to the platform. To each he gave a picture, asking them not to let the school see it until he told them. When he gave the signal, the pictures were held up one by one for all the school to see. These pictures illustrated the words they were memorizing. There was a picture of a boy listening, of a girl helping her mother, of the Master himself, and of a half built house, and of a great rock; a picture of rain, of a wind-storm, and of a flood, and then of a house that stood solid and firm. It must have taken much time and thought to collect these pictures. But somehow we gathered a new meaning from this parable of the Master and found it easy, with the children, to remember the exact words, the eyes helping the ears by visualizing the words.

A few minutes of intense memory work, then a brief but intense and interesting period of music. Surely some one who understands child life must have planned the program. There was unity; there was variety; there was definite instruction, but always adapted to the age and to the experience of the children. In the music period the children were taught to sing. Words and music were memorized together. No song-books or leaflets were in the hands of the children. The music leader used the blackboard and had the words of the songs printed on large sheets. The meaning of the words of the song and of the music was carefully explained. It was a real drill period in music. Two songs were used: "How Firm a Foundation, Ye Saints of the Lord," and "This Is My Father's World." We could see more clearly than ever the place of the Bible in building home life, and somehow

we too gained a new love and appreciation for that grand old hymn which Roosevelt loved so well. And all day long we caught ourselves humming the tune, "This Is My Father's World."

Music followed by a story. What an enchanting combination. The story was about a family that had lost the Bible and were unhappy and quarrelsome. Then they found a Bible which had been given to the mother many years ago by her mother. It changed the home and made it happy. There is an art in story-telling that is irresistible. We too are caught in the spell of magic woven by the story-teller.

A salute to the Bible? Yes, exactly that. Why not? It came as a happy surprise to us at the close of a most interesting Bible drill. Every pupil had a Bible. They knew how to use it too. Again and again a story was told of some home long ago. It was amazing how quickly the children could find the book in which the story was found. This drill of locating the books was followed by a rapid drill of finding verses. The leader had selected with great care those choice verses which told of homes or home duties. He gave book, chapter, and verse. As soon as any one found the verse, he or she stood up with the Bible open to the right place. But no one read until the leader gave the word, then the person or persons chosen read distinctly and reverently. It was a fascinating game to them. But they were certainly learning to use the Bible. The drill period closed with one of the prettiest sights we had ever seen. The teacher said, "Now we are ready for our salute to the Bible." Eagerly each child took his Bible in his right hand. The piano gave the signal to stand. All stood in unison, holding the Bible high in the right hand while they said:

LINED UP FOR THE OPENING OF SCHOOL

La Grange Baptist Church, La Grange, Illinois

I pledge allegiance to the Bible: I love its stories, and I will listen for their message to me. In my home, at my work and in my play, I will endeavor to do the right as the Bible teaches me.

They sang one verse of "How Firm a Foundation." Placing the Bible over the heart, each said,

Thy word have I hid in my heart, that I might not sin against thee. (Ps. 119 : 11.)

They sang reverently,

Holy Bible, book divine,
Precious treasure, thou art mine.

Opening the Bible as if to read, they said,

The opening of thy words giveth light (Ps. 119 : 130, Revised Version).

With the Bible open, they sang:

I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with Him then.

Yet still to His footstool in prayer I may go,
And ask for a share in His love;
And if I now earnestly seek him below,
I shall see Him and hear Him above.

Brief prayer of thanksgiving for the Bible followed, with an earnest petition that all may be doers of the Word and not hearers only. The school bowed in prayer with the Bible held in the clasped hand.

The pianist gave the signal to be seated. The one who was to tell the Bible story for the day, came forward holding a Bible in her hand. Every child looked up into her face and sang:

Tell me the stories of Jesus
  I love to hear:
Things I would ask Him to tell me
  If He were here;
Scenes by the wayside,
  Tales of the sea,
Stories of Jesus,
  Tell them to me.

What a beautiful setting for a Bible story. Do you wonder that every child sat entranced as the teacher told of that home long ago in which Jesus lived, obedient to his parents, a loving, happy-hearted, helper boy?

Again the pianist played a march. The department divided into groups of ten for hand-work. Each group under the direction of a leader was busy making things. Everything in the entire school was for the home, for some member of the home family, or to beautify some room in the house. What a clever idea. Every boy loves to work with his hands making something. Here this instinct was used to develop home ideals and help children become happy and helpful in their own homes.

No child was allowed to wander around. Each was taught to do his chosen task neatly and correctly, just as if the Master were present watching. The hand-work period lasted one hour. It was far too short. When the assembly call came, all work was marked, placed in a box or bag, and put away ready for the next day.

All the children except the kindergartners came quickly into the assembly-room for the closing period. The principal gave out the notices for the day. Everybody was interested in the announcement of the automobile ride on Friday. Two or three pieces of hand-work worthy of merit were exhibited, and the boys who had made them were applauded. An energetic lad led the school in its

school yell and song. Now all were ready to go home. The leader said as all stood,

What doth the Lord require of thee?

The school replied,

To do justly, to love mercy,
And to walk humbly before thy God.

All bowed together and said:

The Lord bless thee, and keep thee;
The Lord make his face to shine upon thee, and bless thee;
The Lord lift up the light of his countenance upon thee, and give thee peace. Amen.

The two with the flags formed the head of the march as the school passed out. At the door, they stood one on each side while the school passed between the two flags and saluted.

We tarried after the school had been dismissed to thank the teachers and to make further inquiries about the work.

With the help of several older boys and girls, the craft materials were all put away in boxes and closets, the rooms were put in order, and arrangements were made to secure during the afternoon anything that would be necessary for the next day.

When everything was cared for, the principal turned to us with a smile, saying, "Now I am ready to answer your questions about our school."

"This kind of work appeals to us," we replied, "there are a few things we would like to ask you."

(1) *"Do all Vacation Schools have a program exactly like yours?"*

"Oh no," he replied. "Every school has the privilege of adapting its daily program to its own needs, equipment, and teaching force. Some schools have the citizenship drill early in the morning instead of at the close. Some close with the Bible story. Some have a two-hour session, others two and a half, and some three hours. Some have a fully graded school, each department—Kindergarten, Primary and Junior, Intermediate—having its own separate program. Each school and each principal and teacher is free to make such adaptations as are considered best for the needs of the local school. There is a large place for individual initiative. Each year we try out some new plans. We are constantly on the lookout for better ways to do our work and for new ideas in our craft work. We are also studying our whole curriculum so that it will correlate more closely with the Sunday school program and so that the craft work will, as far as possible, supplement the daily Biblical lesson."

(2) *"What are the outstanding characteristics of a Vacation School?"*

"A Vacation School is different from any other kind of school. It is not like a Sunday school or public school. It is vacation time. Vacation means a change, not necessarily going away from home. Vacation means a good time. We expect the boys and girls to have a good time. We do the things that they like. The whole program is built to fit the life of boys and girls and bring them real joy. Much is made of the devotional part of the program. Instruction is given entirely through stories, either told or dramatized. There are no text-books; songs and Scripture are memorized. Every child loves to make things. In the school they are taught to make many things neatly and accurately. In all their work they

are taught the simple art of working together as Christians. This school uses the idle church building in the vacation time to give the boys and girls of the immediate community, irrespective of creed, a happy and profitable time in Christian surroundings and under Christian leaders."

(3) *"Does the school do anything outside of the five mornings each week?"*

"Oh yes, indeed! Each week there is a picnic or outing of some kind. Next week, Friday, the men of the church are planning an automobile ride. The teachers often arrange a special treat for the members of their classes. Then, there is the big closing exhibit and demonstration. At that time we place on exhibit all the finished articles which have been made in our school, invite all the parents and friends, and put on a demonstration of a typical daily program."

(4) *"What is the real purpose of such a school?"*

"The purpose of a Church Vacation School is to develop Christian character. It brings the boys and girls into close daily contact with trained teachers who love them and teach them the 'Jesus way of living.' It brings them into living touch with the Bible and the Christ of the Bible. It creates a social Christian atmosphere in which to learn, to play, and to work. It trains in right thinking, right attitudes, and right doing, and sends the boys and girls into their homes with a spirit of kindness and service."

As we thanked our friends and turned homeward, we could talk of nothing except the happy morning with the boys and girls. We wondered if we had discovered the secret of this school, why every teacher is so enthusiastic about them, and why the children cannot be kept away?

Was not the whole program child-centered? Was it not run to help boys and girls do the very things they enjoyed doing? Were not the methods used those which appealed to the children? Then we asked ourselves this question: Why not a Church Vacation School in every church and in every community? Why not?

II

THE STORY OF THE VACATION SCHOOL MOVEMENT

The Vacation School movement is spreading with the rapidity of a prairie fire. In the brief time of a quarter of a century the church vacation movement has grown from a few schools in mission centers in New York city to more than ten thousand schools scattered in all parts of our country and in many foreign lands. A handful of neglected boys and girls gathered into church to get them off the streets, has grown into an army of more than a million children receiving definite religious instruction.

There are many reasons for this wonderful growth. It is the purpose of this chapter to trace the movement from its beginning with the aim of showing the changes which have come. This will give a clear understanding of the present status of the movement and will indicate something of the place and importance of a Vacation School in a complete local church or community program of religious education.

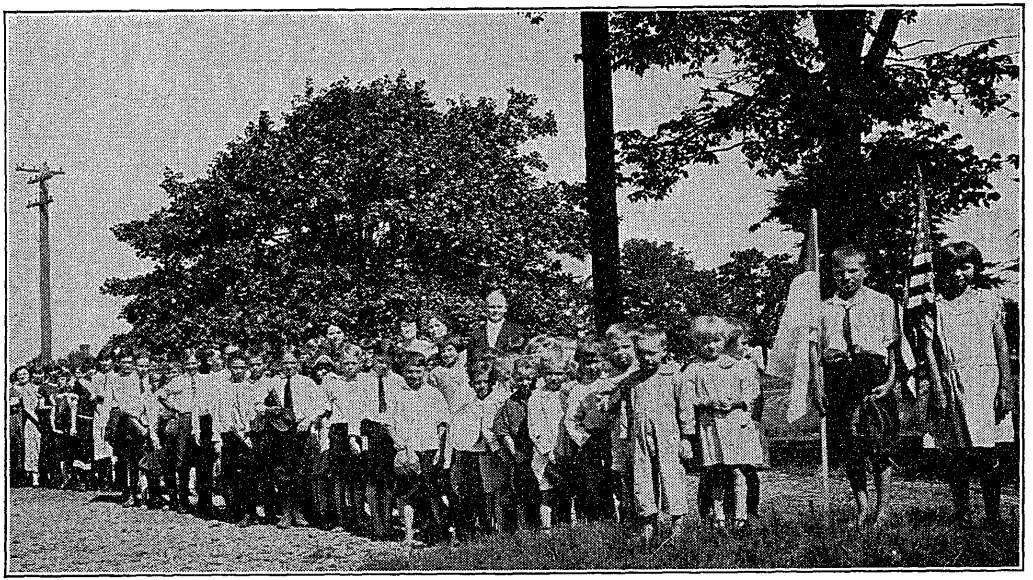
There have been many instances of individual schools for children during the summer for the purpose of religious training. As early as 1877 there was a Vacation School in Montreal with a program of hymns and songs, Scripture reading, stories, military drill and calisthenics, manual work, Bible memory work, and patriotic exercises. In 1899, Mrs. W. A. Hawes of the Epiphany Baptist Church, New York City, opened a similar school. She writes:

The school opened the first day with an attendance of one hundred and fourteen boys and girls. So many children made it necessary to engage three rooms instead of one as planned.

The session was held from nine-thirty to eleven-thirty each day except Saturday.

The real founder of the movement was Robert G. Boville, D. D. His attention had been called to the opportunity of bringing together *idle children, idle churches,* and the *idle students* for community welfare on the East Side by this experiment of Mrs. Hawes. In 1901, as Superintendent of the New York City Baptist Mission Society, he tried out an experiment in five church buildings of the Baptist communion. Doctor Boville secured the services of several college and seminary students, and opened work in these five centers with a program in which manual work, organized play, and Bible study went hand in hand. This new type of work was called Daily Vacation Bible School. The name fairly described the school. It was held each week-day, except Saturday, for six weeks, in July and August. Much was made of the Bible in story, memory work, and dramatization. It was a school in that it had regular teachers and a regular program of study and activity.

These schools were most successful from the very start. They were repeated and multiplied in the following years, and in 1905 were extended in New York into churches of several other communions. Doctor Boville, seeing the great possibilities of these schools, resigned as Superintendent of the Baptist Mission Society and devoted his entire time to the schools. With the call from other cities for a similar work, Doctor Boville organized in 1907 a national organization which should have as its sole mission the deepening and extension of the movement. This



OPENING MARCH, DAILY VACATION BIBLE SCHOOL

Baptist Church, Douglasville, Georgia

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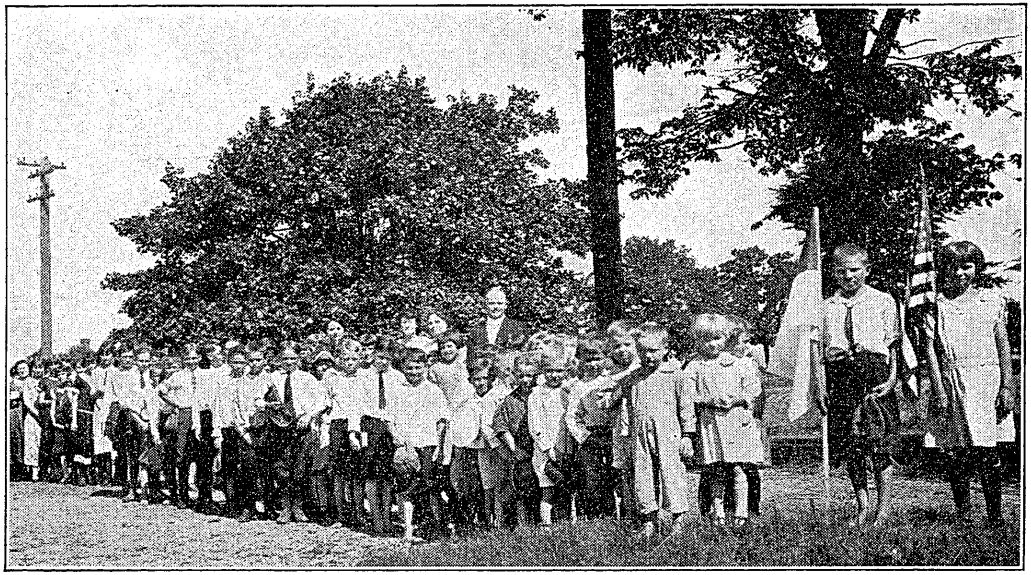


OPENING MARCH, DAILY VACATION BIBLE SCHOOL

Baptist Church, Douglasville, Georgia

organization was called the National Vacation Bible School Committee. In 1917, the name of the first promoting organization was changed to the International Association of Daily Vacation Bible Schools.

Doctor Boville and his gifted wife devoted their attention to the promotion of similar schools in other cities. They also were instrumental in the printing and distribution of several manuals, such as courses in Bible study, Hand-work, Habit Talks, and Music.

Denominational Promotion

The movement grew steadily through the years. It was largely confined in its operation to the neglected children of the congested districts of the larger cities. It was in most cases a missionary enterprise. In 1910, the Presbyterian Home Mission Board incorporated the Daily Vacation Bible School as a part of its program. In 1915 the Baptists of the North took up the work, assigning the promotion and supervision of the work to The American Baptist Publication Society, thus linking the movement with the denominational program of religious education. One by one the other denominations have followed, until now practically every denomination has officially recognized the movement, and has in many cases appointed a national director. They have also produced courses of lessons and abundance of promotional literature. It is very evident that when the various denominations adopted the movement and put behind it their promotional machinery, a new day had come for Vacation Schools.

Local Federations

As various centers, such as Chicago, Cleveland, Detroit, Pittsburgh, Philadelphia, etc., developed a number of

schools, it was only natural that these local groups should seek local supervision of their own schools. In several important centers there were formed City Federations of Daily Vacation Bible Schools. These federations naturally tried out various experiments in curriculum, local supervision, promotion, and leadership training. Some of these experiments proved so successful that the ideas were incorporated in the movement. Many of the finest improvements have come from some successful school, some teacher, or some bright pupil who has been willing to try a new way to do an old thing or some entirely new project.

Experiments

The smug complacence of many strong self-supporting churches led them to reply to their pastor or some Vacation School enthusiast when he recommended a school: "Oh, that's all right for the missions and for congested neighborhoods. Our children do not need it." Yet a survey of that very neighborhood showed that a school was needed right there. Experiments were tried in strong self-supporting churches. Everywhere the results were the same—a successful school, enthusiastic teachers, and delighted children and parents. Now thousands of strong self-supporting churches conduct Vacation Schools as regularly as they run their Sunday schools.

Suburban churches were appealed to because of their resources in money, personality, and equipment. Again and again the reply was made, "Our children all go with their parents to lakes and mountains and seashore." Again surveys showed many children not away. In fact the average city child gets only two weeks' vacation. It is true that in our cities the leadership of the church goes away, and the church work goes to pieces for lack of

leadership and not because all the people have gone away. Experiments were tried in suburban churches. Everywhere the same story. Vacation Schools thrive in residential suburban communities. In fact many of the highest-grade schools are now in such neighborhoods.

Schools were started in villages and even in the strictly rural church. Everywhere a success. Now we can confidently say that there is only one kind of a community where a school will not succeed and where one is not needed this summer—that is, the community where there are *no* boys or girls. If your church is in such a community, do not attempt a school. But if there are any children in your neighborhood, then your church ought to conduct a school this summer, either of its own or in cooperation with some near-by church.

A Form of Week-day Religious Education

Perhaps the factor that has influenced Vacation Schools most—increasing the number of schools and the quality of the work—is the renewed emphasis upon the place and importance of religious education. As the result of country-wide surveys it became alarmingly evident that millions of children were receiving no religious instruction of any kind. It was also seen that the one hour of Sunday school was entirely inadequate. One hour out of one hundred sixty-eight hours in a week was not time enough for any real program. Statesmen, educators, and Christian leaders said at once: "We must have more time for religious instruction. We must have some form of week-day instruction." At once those who had been working in the vacation schools said: "Here is week-day instruction in the free time of children. No need waiting for legislature enactment or approval of school boards. Here

are idle churches with equipment. Here are the eager children waiting for an opportunity. Here are thousands of teachers who can be enlisted in service."

The Church Vacation School is an opportunity for increasing the quantity and the quality of religious instruction. It was soon apparent that as much time could be made available in the four or five weeks of a Vacation School as in a whole year of Sunday School. There was the additional advantage of consecutive days and a consecutive program. At once the appeal was pressed home to every church, "Give your children a chance for more religious instruction." Schools began to multiply on every hand.

When once the idea of the Vacation School as a part of a real religious educational program had gripped the leaders of the movement, a close study was made of the whole curriculum of the school.

Perhaps the Vacation School has been a fertile field for study and experimentation because the whole movement was not static. Neither long customs nor traditions hampered the movement. Every school and every teacher was given certain liberty in trying out new methods and new ideas. Out of this study and experimentation great improvements have come, and others will come in the days ahead. The direction of these changes will be apparent to any one who has seen the following ideas incorporated into the movement.

1. *Worship.* A girl in a Vacation School went home and said to her mother, "Oh, mother, we have learned a new song in our vacation school." "What is it?" asked the mother. "Holy, Holy, Holy, Lord God Almighty," replied her daughter. "That is not a new song," said the mother, "we often sing it in our church." "Yes," said

the child, "you sing it in church; but in our vacation school *we pray it.*" That child had been in a school where worship had become a vital part of the daily program.

2. *A Correlated Program.* The whole program a unit—worship, music, memory work, stories, games, all centering in a common theme for the day or week.

3. *A Departmental School.* The best schools now are departmental. The kindergarten, primary, juniors, and intermediates by themselves with lessons and work adapted to their own age and experience, with trained superintendents and helpers who understand their age group. This is the ideal toward which the schools are moving. It is surprising how quickly this idea is spreading even with the handicap of inadequate equipment.

4. *Missionary.* Many schools have introduced missionary stories and plays. They have also given the children an opportunity to share with the children of other lands through a missionary offering and in many schools through a Summer Christmas Tree—a project in which the whole school cooperates in furnishing the Christmas for a mission station in a foreign land or among the needy of our own country—a beautiful way of producing world friendship.

5. *Dramatization.* Every child loves to act out situations. Play is instinctive in the heart of a child. Imagination is vivid. Bible stories, missionary stories, and life situations give unique opportunity for dramatization.

6. *Music.* The Vacation School has been the pioneer in recent days in giving to childhood better music. The interesting fact is, that children enjoy good music better than rag-time or jazz. Teach them a great song or play a great selection on the piano or pipe-organ, and they will vote for the better selection almost every time.

7. *Trained Leadership.* Vacation Schools have required trained leadership. Perhaps one of the best features of the early movement was the large number of college- and seminary-trained men and women who worked in the schools. Every school now requires one person as a principal who has had some special training. The department heads must know the characteristics of their age group. The story-teller must know how to tell a story; and so also with those who lead in music, dramatization, games, or hand-work.

8. *Art.* The use of pictures. What a field opens here! Only a few schools have introduced art into the curriculum. May their number increase.

9. *Hand-work With Educational and Religious Value.* No longer is craft-work put in as a bait or as "busy work." Such hand-work as has educational and religious value is chosen. The possibilities in this field and the use of the project method are unlimited.

The Contribution of University Professors. Many of the best minds in the field of religious education see great possibilities in the Vacation School. Many colleges, universities, and theological seminaries are offering regular courses in the Vacation School. The professors in these schools are taking great interest in the school. They have pointed out to us that the church has a unique opportunity in the vacation period. That which a person voluntarily chooses to do in his leisure time influences powerfully his character. The Vacation School has a joy atmosphere. The children come because they want to come. There is something so attractive for them that they voluntarily choose to come. Coming into this atmosphere with an open mind, they are brought close to the warm personality of loving Christian teachers. Hand,

heart, and head are trained in cooperative Christian living. Thus the leisure time of childhood by the voluntary choice of the children themselves becomes a period to develop clean, virile Christlike character.

Councils of Religious Education. One other factor has promise of great possibilities for the Church Vacation School movement. It is the organization of the entire Protestant forces of North America into the International Council of Religious Education. The International Council cooperates with State and Provincial Councils of Religious Education. Many counties, cities, and towns have local Councils of Religious Education. These councils hold conventions, institutes, and training conferences. They have a great body of finely trained Directors of Religious Education. Everywhere, whether nationally or locally, this great organization is the agency of the Protestant churches to promote religious education. Everywhere these councils are squarely behind the Church Vacation School. The International Association of Daily Vacation Bible Schools became in 1923 the operating auxiliary of the International Council of Religious Education.

With the inspiring history of the past quarter of a century, with the enthusiastic promotion of all the denominational bodies, with the enlarged and enriched program which has come through the increased emphasis upon religious education, with the backing of the leading professors of religious education in colleges, universities, and theological seminaries, and with the cooperation of the International, State, and local councils of religious education, the Church Vacation School movement, having justified its existence, now faces a period of unparalleled expansion and usefulness.

III

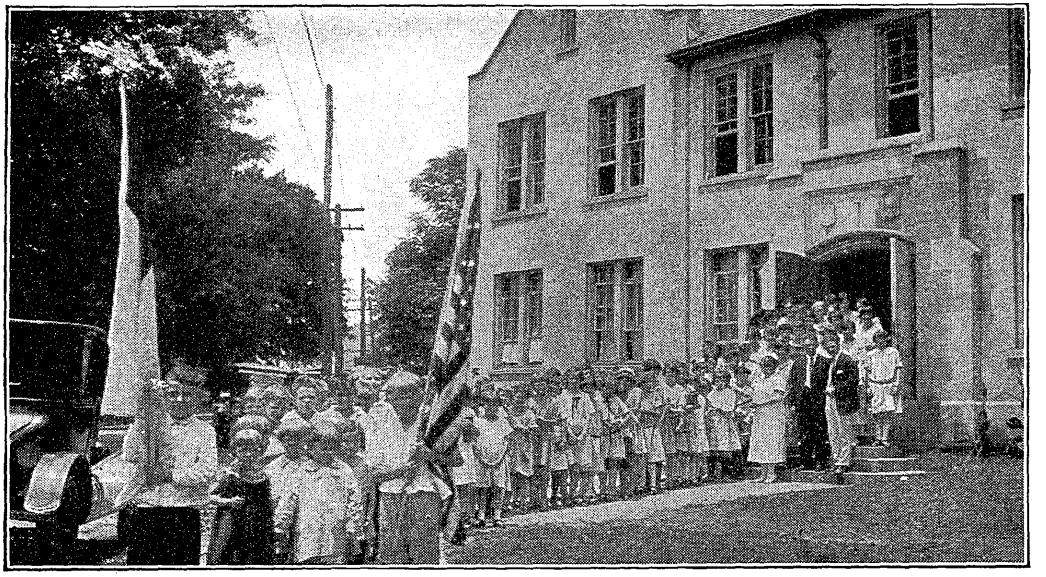
THE NEED AND VALUE OF A CHURCH VACATION SCHOOL

The Church Vacation School was organized to meet the needs of boys and girls in vacation time. Its rapid growth proves that there is a real need in every community for work of this kind.

The regular routine of school life is far better for children than the idle days of vacation. However eagerly they hail the last days of school, they have soon explored every nook of their neighborhood, played the old games, and do not know what to do with themselves. It is true that some go away for the summer to a farm, to the mountains, lakes, or seashore; but the vast majority of the children in nearly every community do not go away at all; or, if they do go, they remain away only a short time. If it is hard for an adult to be "all dressed up and no place to go," it is infinitely harder for an active boy to have the days of summer on his hands and not know what to do.

The forces of evil have not been idle. Commercialized play catches the boy's attention and fills his mind with sordid, distorted, and unworthy ideas. In every community there are bad men who have a peculiar fascination over boys. The devil has always found mischief for idle hands to do. The streets of any community are not safe for boys and girls.

The ordinary child does not know how to play alone



CLOSING MARCH, DAILY VACATION BIBLE SCHOOL
First Baptist Church, Decatur, Georgia

or with other children. He needs supervision and direction. Without this a game soon breaks up in a "scrap."

Boys and girls are surcharged with activity. Shall this activity be guided by Christian people or neglected and given over to evil men?

The local church needs a Vacation School as a means of religious education and as a service which it can render to the boys and girls of its community. It is certainly neither Christian nor good sense for a church to neglect its own boys and girls to do nothing for the children of the community. Each church needs to get a new vision of the importance of youth. Through childhood adult life can be reached quickest and easiest. Do something for a boy, and you have the good-will and interest of his father. Do something for a girl, and her mother will be interested. Do something for the little children, and the grandparents are grateful. The quickest and surest way for a church to secure the good-will and cooperation of men and women of its community is to put on a real program which will interest and help boys and girls and young people. There are hundreds of churches that have secured the good-will and cooperation of the entire community because of the work which has been done through the Vacation School.

In every church and community there are young people at home from college and normal schools. There are many well-educated people in the community that have leisure hours during the summer, who need the joy of service for children. There is nothing that will enlarge life and bring pleasure to these people like a summer spent in a Vacation School.

Every church needs to give more attention to religious education. The one hour in Sunday school out of the

one hundred sixty-eight hours in every week is not sufficient time to spend in the religious instruction of boys and girls. As much instruction can be given in the four, five, or six weeks of a Vacation School as in one year of Sunday school. Would a church be willing to close its Sunday school for one year? Yet by failing to have a Vacation School it deprives boys and girls of the equivalent of one year of regular attendance upon a good Sunday school.

The only place where a Vacation School is not needed is in a community where there are no children. Every one agrees that such a school is a good thing for a congested neighborhood of a great city. The neglect of child life is so apparent that no argument is needed. But many people in the suburban districts and in the better residential sections say, "Yes, a Vacation School is good in some places, but we do not need it here." And yet, such a neighborhood may be the very best place to hold a school. A survey of any ordinary neighborhood will discover many boys and girls not in any Sunday school. It is also certain that the children of our best Sunday schools are best prepared to reap large results from attendance on the Church Vacation School. In fact the Vacation School idea is growing so rapidly that many large and small self-supporting city, village, and suburban churches are holding successful schools. A Church Vacation School is needed and will succeed equally well in the missions and in the large self-supporting churches in the suburban towns and the churches in small towns, in the open country, and among churches of all nationalities and colors.

Because these schools meet a real need, the time is not far distant when every church will plan for a Vacation

School, either in its own building, or in cooperation with other neighborhood churches, each summer as regularly as it now provides for its Sunday school.

A Vacation School is worth while because of the boys and girls. One boy said, "I just love Daily Vacation Bible School." Another asked his pastor who had conducted the school, "Say, pastor, why don't you cut off two weeks of your vacation and give us fellows two weeks longer?" Others say: "We don't know what to do now that Vacation School is out. Why not run the school all summer?" One of the brightest and best boys, full of life, said to his director on the closing day; "Good-bye, Mr. G.——, we certainly had a good school, and I enjoyed it; and if we have a school next year I will be back as bad as ever." He missed only one day all summer. He said of his parents, "My mother is a Methodist, and my father belongs to the Automobile Church, but he is a Baptist." When a boy friend was coming to visit him, he said, "Mother, isn't it too bad that he didn't come a week earlier so I could take him every day to the Daily Vacation Bible School?"

A business man asked a pastor, "Are you connected with the Daily Vacation Bible School in the Baptist Church?" Upon receiving an affirmative answer, he replied: "I want to thank you for what you are doing there. I think it wonderful to keep the interest and enthusiasm of the children so strong. We have three children attending, and we could not keep them home. We were out late last night and did not intend to get up early this morning, but they made us get up and get them off to school, and they ran to get there in time."

A Church Vacation School is a blessing to parents. Only those who have had the care of restless children

on a hot summer day, when they do not know what to do with themselves, can fully appreciate the value of a Vacation School in a cool church building, where the children are happy and learning useful things. One prominent physician said: "This is the best thing I have ever seen. Why hasn't it been done before?"

An Italian mother, whose three children had not missed a day and had made wonderful hand-work, said: "I want to thank you for what you have done for my children. I want them to grow up to be good American citizens." Another mother said: "I cannot express in words what your school has meant to my little boys and the family. They pray before going to sleep and in the morning; also before eating. They are different boys altogether." A Lithuanian woman expressed herself in this way: "Missus! my boy Leo was such a bad rascal, but now he is so changed. I look at him, say nothing, but hold my breath."

A Vacation School is a community and national asset. It brings children of all races, creeds, and nationalities together in one spirit. Home conditions are improved. In the Calumet (Indiana) district the Vacation School was of real value at the time of race riots and helped subdue the race feeling materially. One man said, "Your church is the brightest spot in the community." One of the quickest ways to approach a community is through boys and girls. A Vacation School is one of the best Americanizing agencies now at work in any community of the land.

Every church that runs a Vacation School receives many blessings. It advertises the church. It makes people believe in practical Christianity. It adds new scholars to the Sunday school. It gives the church an opportunity

to render real service to boys and girls. It develops new workers.

In a Bohemian school one hundred and fifty people attended the closing exhibit. Fifty had never been in the church before. Many said, "We will come again because we believe in this church, for it is working for the benefit of our children."

A Croatian man who had been very bitter against Christianity said: "The only real Christianity I have ever seen since I came to America is being done at Brooks House (East Hammond) in the morning Bible school. They make no difference between rich and poor, Catholic or Protestant, clean or dirty. There is where my children are going, for that is the only kind of Christianity worth having."

At La Grange, Illinois, where a large Vacation School gained for the Baptist church the good-will of the community, a little girl said to the leader, after the children had been driven out of two groves on an afternoon picnic: "Let's return to the church. Anyhow, there will be no woman in a sunbonnet or a man in overalls to drive us out. They like children at the church and want them around. We can play on the lawn. Let us go back to the church." Can any one estimate what it means to a church for the boys and girls of a community to think of it in that way?

In a certain residential community there was a family of seven children. The parents had been active members of a church. When they moved into this new locality they did not become active in the church in the neighborhood, with the result that neither parents nor children were attending any church or Sunday school. The two youngest children attended the Vacation School. This

interested the parents. The children began to go to church and Sunday school. Now the parents are interested in that church and six of the children have recently accepted Jesus Christ as their personal Saviour and united with the church.

Perhaps the teachers themselves get the most out of these schools. Hundreds of the happiest and most enthusiastic young people and men and women have the best time of their lives as they bring joy into the lives of little children. One pastor said: "This is the most wonderful experience of my life. It has revolutionized my whole ministry." One young man, indifferent to Christianity, helped boys in craft work. He has decided to fit himself for Christian work among boys. A young woman has decided to go to school to prepare for Christian work. A university professor writes to a city director of Vacation Schools: "I am glad that you were able to use my daughter last summer. She enjoyed the teaching and profited thereby. It seems to have set her thinking upon possible avenues of life usefulness." Four young women in one training-school for Church Vacation School workers, decided to prepare themselves for life work in religious education among children.

IV

HOW TO PROMOTE A CHURCH VACATION SCHOOL

If there is one person in any church or community who really believes in a Vacation School, a school can usually be started. This person can get the cooperation of the pastor, and together they can get enough cooperation from the church to start a school. A young woman went to her pastor one day and said, "Pastor, do you know what I have been thinking our church ought to do this summer?"

"I do not know what you have been thinking, but I know what I have been praying that we might do," he replied.

She said, "I have been studying up the work of the Daily Vacation Bible School and believe we ought to have a school in our church."

"Why, that is just what I have been praying for," he said.

She became principal of the school, the first in her church and the first in her community, and ministered to over three hundred boys and girls that summer.

Another young woman had helped as a volunteer worker in a Polish mission. She became the Sunday school visitor in a large city church. She interested the pastor and others in the enterprise. The church decided to make the experiment for two weeks. At the close, a leading business man called her into his office to thank

her for what the school had done for his six-year-old girl. He retold a Bible story his daughter had learned in the school and repeated in the home. Then he said: "I want to pay the whole expense of this school because of what it is doing for my girl. In two weeks you have taught her as much real religion as she could have gained without it in a whole year."

A young pastor wanted a school. His church was indifferent, neither opposing nor encouraging. He started the school. It was a great success from the very first day. At the close the leading officials of the church thanked the pastor and told him they were with him in the future with their money and with their support for that kind of work.

There must be some local cooperation in each church if the Vacation School is to be a real success. Attempts have been made to conduct schools in missions or churches without local cooperation. Even where efficient and trained leaders have been paid and put into such schools, the work is seldom self-perpetuating. The school will continue year after year just as long as some outside organization furnishes the teachers and pays the bills. As soon as this ceases, the school stops. On the other hand, where local cooperation is secured, the church usually adopts the Vacation School as a regular feature of its yearly program.

The first secret of a successful school is to secure the interest and cooperation of the local church, or group of churches if it is a community school. So important is this, that it should be an established rule that no school should be attempted without some local cooperation. The church or community where a school is conducted should furnish, if possible, all of the financial support,

INTENSIVE TRAINING-SCHOOL FOR PROSPECTIVE PRINCIPALS

In Church Vacation Schools, Huntington, West Virginia

teachers, and helpers. This is true, not only of self-supporting churches, but also of the missions and foreign-speaking churches.

Wherever possible, the church itself, or the governing body of the church, should vote to conduct a school and appoint a strong committee to organize, supervise, and conserve the results of the school. Before this action is taken the church should be informed through literature, stereopticon lectures, and addresses by enthusiastic workers as to the nature and the objects of the proposed school.

In some cases, various organizations of the church can take over the responsibility of organizing and conducting the school. There are places where this is the regular work of the Sunday school, the men's club, the women's society, or the young people's society. Even if such an organization within the church takes charge of the work it is better for the church to approve the plan. In any case a strong local committee is necessary, either the standing committee on religious education or a special Vacation School Committee.

In some communities it is best for several churches to unite in one school. In this case each church should vote to enter the federated school, to assume its share of the finances and of the workers, and to appoint one or more representatives upon a central committee. This committee, made up of officially appointed representatives of the local cooperating churches, proceeds in the same manner as the committee in a local church.

Duties of the Vacation School Committee

The committee on the Church Vacation School organizes by selecting a chairman, secretary, treasurer, and

such committees as may appear wise. The duties of this committee are to:

1. Decide when and where and how long the school will be held.
2. Arrange for the necessary rooms and their equipment.
3. Secure the necessary teachers and helpers and provide for their training.
4. Finance.
5. Advertise.
6. Arrange for the securing of the craft materials and other general equipment.
7. Conserve results.

It is very important that this committee get into immediate touch with its denominational organization, either national, State, or city. In most large cities there is some central federated organization of the various denominations and organizations interested in this work. Valuable aid can often be secured from the Church Federation, the International Sunday School Association, or the International Association of Daily Vacation Bible Schools. Many of the duties mentioned above can best be carried out in cooperation with the denominational plans, or with the plans of the local city Vacation School Federation or committee.

When Hold the Vacation School?

A Church Vacation School succeeds best when held soon after the close of public schools. Many of the closest students of the movement believe that the school should open the Monday or Tuesday following the close of the public school. They argue that it is best to take the boys and girls before they catch the street spirit and

while they are accustomed to the habits and routine of school life. They say that the Church Vacation School is sufficiently different from the public school to be in itself a vacation for the children. It is to be observed that many of the very best schools follow this plan.

Others contend that it is best to give the boys and girls their freedom for one or two weeks and then begin the school. They argue that these few days satisfy the average child, and that, after he has explored his neighborhood and played all the games he knows, he is ready for some form of organized social life with other boys and girls. Another strong argument in favor of this plan is that many of the volunteer workers are school-teachers; they are more ready to help after a few days of rest.

Some schools have been attempted in the middle of the vacation period and, in a few cases, have been conducted in August. Generally speaking, the best results can be obtained by starting the school in June or early July, soon after the close of public schools.

Most of the schools begin at nine or nine-thirty in the morning and continue for a period of two or three hours. A few schools begin as late as ten o'clock, and fewer still have an afternoon session. Those who advocate the nine-o'clock hour do so because the child has the established habit of going to public school at that hour. They say that it is easier to build upon the school habits of the children than to form new habits. Other schools begin at nine-thirty. They argue that both parents and children sleep later in vacation time and prefer the later hour. It is to be observed that in the cities the nine-o'clock hour seems to be best for the boys and girls, while in the suburban communities and in villages the later hour is often adopted.

How Many Weeks?

The first schools were held for six weeks. Later the time was shortened to five, and in some cases to four weeks. The reason for the shorter time was that many pastors, missionaries, and helpers could be secured during the latter part of June and during July but not during August. August was their own vacation month. Hence, the length of the school depends upon the number of weeks which can be utilized between the close of public school and the vacation period of the workers.

Where Hold the School?

A church, mission, or settlement house, is the best place to hold the school. Schools have been held in private homes, in store fronts, in hired halls, in public-school buildings, in empty freight-cars, in tents, or even in the shade of a friendly tree. The regular activities of the average church are at a low ebb in the summer. Most churches are fairly well equipped with musical instruments, blackboards, tables, an assembly place, and various classrooms. The church is associated in the minds of people with religious instruction. Hence, the Church Vacation School, which stresses the Bible and its teaching, should be held in a church. If several churches unite in a community school, then the central committee should select one building best adapted for the work for the school. If there are several buildings equally adapted, then the school will rotate year by year. In a few centers where several churches are cooperating, it has been found of advantage to hold the kindergarten in one building, the primary in another, and the junior-intermediate in a third.

Arrangement and Equipment of Rooms

Many successful schools have been held in one room. But the best results can be obtained where there are several rooms. There needs to be a large assembly-room with a good piano, blackboard, and comfortable seats. In many cases the church auditorium is used. Where this is done an occasional organ recital on the pipe-organ will be greatly enjoyed and will deepen the spirit of reverence. In other schools the main assembly-room of the Sunday school is used.

The kindergarten needs a separate room with small tables and chairs and a musical instrument. If it is a graded school, then there needs to be a separate room for the primary department for their stories, dramas, expressional work, and craft activities. The boys and girls six to nine years of age do better work when by themselves.

For the craft work there needs to be a separate room or parts of a room for the older boys and another for the older girls, with tables and chairs and such craft materials and tools as may be required. Much of the success of a school will depend upon the arrangement and equipment and ventilation of the various rooms. Careful study should be made of the building. The various departments and craft classes should all be planned out and located before the school opens. Do not forget to have plenty of good drinking-water.

What Teachers are Needed?

Every school must have a principal, a pianist, and a kindergartner. These three could handle a school of fifty. In that case the principal would take full charge

of the first hour and of the boys' craft period. The pianist would have charge of the music and of the girls' craft period. The kindergartner with the help of one or two older girls would care for the little people.

The larger and better-organized schools have a principal, a secretary, a pianist, a music leader, a story-teller, a craft director, a kindergartner, a Primary leader, and enough craft helpers to furnish every group of ten boys or girls a craft teacher.

The *Principal* is the head of the school. The organization, discipline, and supervision of the entire school heads up in him. He conducts the worship and the memory drill, and takes charge of the older boys' craft hour. In many cases he is the pastor of the church. College or seminary young men or women, or women who have had public-school experience and training, make good principals.

The *Secretary* keeps an accurate record of the enrolment and the daily attendance, makes the required daily, weekly, and final reports to city or national organization, and puts into the hands of the local pastor for conservation purposes the correct names and addresses of all those who have attended.

The *Pianist* must know her part of the program. She must be a good player, *always on time,* and ready at any time to follow the direction of the principal or the music leader. A good pianist can do more than any one else to produce reverence, promote good singing, and establish order. As all signals for the school to stand or to sit are given on the piano, it is necessary that the pianist work in closest harmony with the principal. She usually teaches one class in the craft period.

The *Music Leader* directs all the music of the school.

In her musical work "the object is not merely to secure correct singing, but to influence child nature through obedience to the laws of music, and to implant the love of good songs and good music." She teaches the songs and leads the calisthenics and arranges for any special musical numbers. She can aid in the Biblical dramas or in a craft class.

The *Story-teller* gives the daily lessons in story form and in drama. Not only does she use every art in telling her stories, but she is constantly looking for boys and girls and other people who have gifts for story-telling or in dramatization. Thus she develops each year new story-tellers.

The *Craft Director* has full charge of all the expressional activities and the craft work. She decides the things that shall be made in the school, and locates the tables where each article is to be made. She secures the necessary supplies. She arranges to have a craft helper over each group of ten boys or girls. Intermediate boys and girls may often be used as these helpers. These craft helpers must know the one thing they are to teach, must prepare before the school begins a model of that article, and supervise the children in this work. The craft director makes arrangements for the closing exhibit. In a small school this can be done by the principal, but it is far better to develop some one to do this one thing.

The *Kindergartner* is either a trained kindergartner or else a woman who loves, understands, and has had some experience with little children. It is important that the kindergartner catch the Christian spirit of the Church Vacation School. She should have such helpers as she needs. Older girls or mothers who bring their little children to the school make excellent helpers.

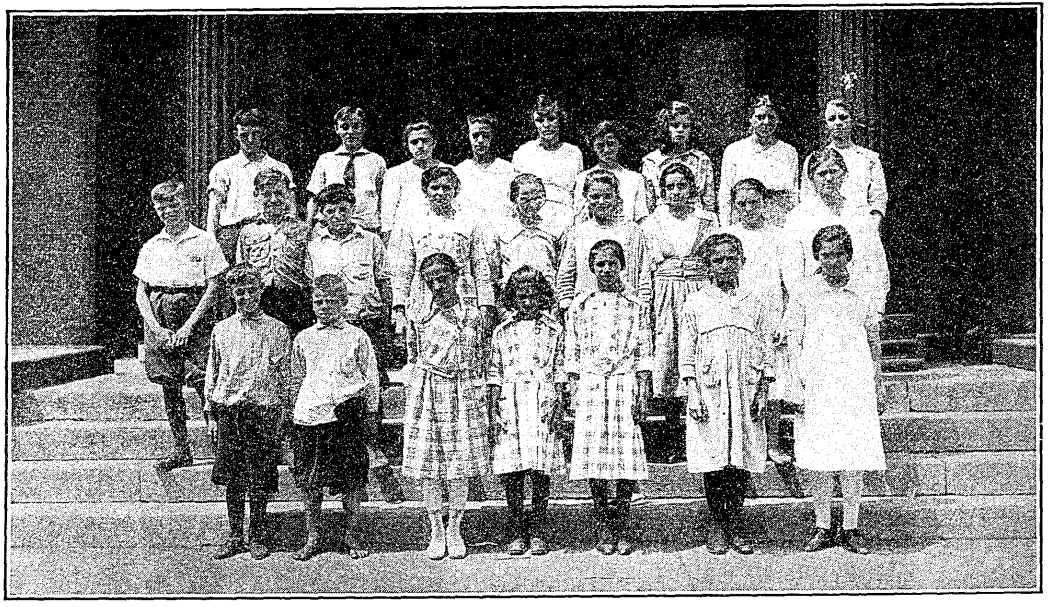
Primary Leader. Many of the best and largest schools have a separate department for the Primary boys and girls, ages six to nine. Where this is done it is necessary to have a Primary leader and separate rooms. This department can meet by itself from the beginning and carry through its own program, or it can meet with the whole school for the devotional music and drill periods and then retire to its own room for its own Bible stories, dramas, and hand-work. The Primary leader will need several helpers especially for the expressional work.

Craft Helpers should be secured so that every group of about ten boys or girls should have an older person to direct and supervise their work. These craft helpers are almost always volunteer workers and are the easiest of all the workers to be secured. The older boys and girls, mothers, and college students love this kind of work. Any intelligent person can soon learn how to make a good sample of one craft article. He can then supervise the children in their work, seeing that neat and accurate work is done, and that a Christian spirit obtains in the class. The most difficult and most important craft helpers to be secured are those for the older boys.

How Secure the Necessary Teachers and Helpers?

In securing the necessary workers for a Church Vacation School three things are highly important: (1) Believe that the workers can and will be found; (2) believe that all the workers needed are either in your own constituency and your own community, or can be secured through some one in your own community; (3) understand that it is the business of a local church or community to discover its own workers.

A few well-trained principals and kindergartners can



OLDER BOYS AND GIRLS AS HELPERS AT AIKEN INSTITUTE, CHICAGO

be secured, where necessary, through national, State, or city directors of religious education.

In looking for workers in a Church Vacation School do not go simply to the few faithful overburdened workers in your church. Develop new material. Older boys and girls in the seventh and eighth grades—students in high school and college—public-school teachers—people home on vacation—women at home—men on their vacations—all these are excellent sources of supply. An increasing number of the larger churches are securing well-trained young men who will conduct the school and at the same time be the vacation pastor of the church. In every church and community there are many undiscovered young people and talented men and women whom the Church Vacation School discovers and develops each year for the kingdom.

Jesus has himself given the best method for securing the necessary workers:

> But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.
>
> Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest (Matt. 9 : 36-38).

If in any church or community some one gets a vision of the boys and girls and is truly concerned for them and if that need is presented lovingly and forcefully before the church or community, and God's people begin to pray for the workers, they will surely get them. For instance, here is a pastor that believes in his boys and girls and sees that their religious and moral life has been neglected especially during the summer-time. For several weeks

he presents their claims to his church at the morning and evening service, in the women's meeting and in the men's club, then without begging or scolding he asks his people to unite with him in prayer for the workers. Whenever this has been tried it has succeeded.

How Train the Workers?

There are three ways in which workers are being trained:

1. *In special courses for leaders in colleges, seminaries, training-schools, summer assemblies, and training conferences for Christian workers.* These train especially for the work of supervision.

2. *In training conferences for Church Vacation School workers* in metropolitan centers. For several days just preceding the opening of the schools and for one afternoon a week during the period of the school all the workers in the schools in the city meet for conference and instruction. These conferences seek to give the practical and immediate instruction that the workers need as they begin their work. The conferences also take up concrete problems that rise in the process of the schools.

3. *In the local church or community.* This group is the faculty of the local school. Definite duties are assigned to each person. Instruction is given where needed to the individual worker. The whole program is coordinated and harmonized. The success of the local school depends much upon frequent meetings of the local workers.

How Finance?

What is the cost of a Church Vacation School?

One dollar per enrolled scholar is a safe average for

the general expense of a Church Vacation School. Many schools are conducted for a much smaller amount, while others cost more. The cost of a school includes paid workers, equipment and material, picnics, outings, advertising, and extra janitor service.

Paid Workers. The principal and kindergartner are the two workers who are the more often paid. In some schools the pianist, the craft leader, or a boys' helper is paid. It is not good policy to employ over four workers, even though there is plenty of money. The best results come when there are a few well-trained leaders and many volunteers.

In many churches the pastor, or church missionary, acts as principal, and all the other workers are volunteers. The amount paid varies greatly. The principal received from $75 to $100, and the other workers $40 to $75. This whole work is put on a service basis and the amount paid is to cover the expenses of the worker.

A pastor could not do a bigger piece of kingdom work than to be the head of his own Vacation School. His pastoral duties are light at this time because people do not care for pastoral calls in July. He has an opportunity to become acquainted with the boys and girls of his community and through them with their parents. But best of all, he has an opportunity of becoming a leader in his community in practical week-day religious education.

Cost of Equipment and Materials

The first year of any school costs more than the following years because there are certain articles, such as flags, saws, hammers, scissors, etc., which are used year after year. Twenty-five dollars will provide for a school

of fifty; fifty, for a school of one hundred; and seventy-five dollars, for a school of one hundred fifty to two hundred. It is to be noted that a higher grade of craft work is necessary in some communities than in others. Much craft material can be collected in any community without any expense.

Cost of Advertising, Picnics, and Extra Janitor Service

These items should be cared for through the regular channels of the local church. It is easy to secure from interested friends or from departments of the church extras like an automobile ride, a baseball game, or an ice-cream treat. The Sunday school picnic can include with great profit the Vacation School.

How Secure the Necessary Money?

The financing of a Church Vacation School is easy. The following methods are used:

1. Include the Vacation School in the church budget.
2. The Sunday school, young people's society, women's organization, or men's club, finance the school either in their own church or in some mission.
3. Collect the money from interested friends in the church and community.
4. *Paying for Material.* In most schools the children are asked to pay the actual cost of the materials used in a finished article which they take home as their own. The school is free, and any child may work on any article in the school without cost. But if an article is finished and taken home to be kept, the child pays the cost of materials used. This plan works well in nearly all schools.

Voluntary offering from parents of non-church-going children will frequently be sent to the school when chil-

dren take work home for inspection even though the work is to be returned to the school. Members of churches not holding schools will frequently help by offerings.

5. A free-will offering on exhibit night. On the closing exhibit night a free-will offering is taken for the expense of the school. Enough money will usually be received from this offering and from the sale of articles to pay for the equipment and all materials, for advertising, and in some cases for one or more workers.

6. Sale of articles. In some schools the unclaimed articles are sold. All unfinished articles are completed and put on sale. In other schools each scholar is asked to make two articles, one for himself and one to be sold for the benefit of the school.

7. In a community school, the expenses not provided through the boys and girls and through special gifts, are apportioned to the cooperating churches.

8. Some of the leading denominations have a limited missionary fund to aid in training leaders and to help start the work in certain strategic centers and to help maintain the schools in missions and smaller churches.

How Advertise?

It pays to advertise a Church Vacation School. Where a successful school has been held for several years, all that is necessary is to put out a sign and send a letter to each scholar enrolled the previous year. The children expect the school and wait eagerly for the time for it to begin. But a new school or a school that has not built up a summer constituency, needs wide publicity. This can be done in many ways.

1. *Through the Church.* The church bulletin and monthly paper can be used, giving interesting sketches of

the work. Some interesting speakers can present the school before the various Sunday schools of the community, showing models of some of the things that will be made. A stereopticon lecture often with an exhibit can be secured for the Sunday school, the young people's meeting, or the evening service.

2. *Signs, Posters, and Circulars.* On the church where the school is to be held, should be placed one or more large signs. These can be secured from a local sign-painter or from the denominational headquarters or from the interdenominational headquarters in the large cities.

FOR BOYS AND GIRLS FROM FOUR TO FOURTEEN

DAILY VACATION BIBLE SCHOOL

AT THE

MARQUETTE ROAD BAPTIST CHURCH

CORNER OF SIXTY-SEVENTH AND LAFLIN STREETS

EVERY MORNING—FROM MONDAY TO FRIDAY—FROM 9 TO 11.15

BEGINNING MONDAY, JULY 7 ENDING FRIDAY, AUGUST 8

FREE

For all boys and girls who like to sing good songs, to hear good stories, and to make things, such as Picture-books, Checker-boards, Kites, Dolls, Baskets, and Hammocks

KINDERGARTEN DEPARTMENT FOR THE LITTLE FOLKS

TELL YOUR CHUMS ABOUT IT AND BRING SOME OF THEM

PARENTS AND FRIENDS ARE INVITED TO VISIT THE SCHOOL

Posters are easily made. The public schools give instruction in poster-making. In nearly every community one or more persons can be found who will volunteer to make some posters. The magazines furnish an abundance of wonderful pictures. These posters can be put up in the

church and in conspicuous places throughout the community.

A circular like this can be printed locally with little cost. Boys can be secured to deliver them to every home in the community.

3. *Local Papers.* A Church Vacation School makes good news. Almost any newspaper will print a full account of a local school. In many cases they will print cuts of the school or of the teachers.

4. *Exhibits of Craft Work.* A local merchant or druggist will gladly loan the use of a front window for a display of finished craft articles. If the name of the boy or girl who made the article is attached, so much the better. One enterprising principal arranged for two of his best hammock-makers to sit in a store window and make hammocks for an hour each day.

5. *Parade.* Some schools feature a parade of the school through the neighborhood with banners, songs, yells, and exhibits of hand-work.

6. *The Children Themselves.* A Church Vacation School succeeds because it meets the real needs of the boys and girls. They love to come; they tell others of the good times they are having; they bring them to the school.

This plan has been used with great success in many schools. The principal announces that on the morrow they are going to play a game. Each boy and girl is to be an engine. It is the business of an engine to draw cars. Each new scholar secured will be a car on the engine's train. Some time during the next morning every engine that has cars on his train can run his train across the platform. The engine that has the longest train will have a picture taken. The next morning always produces lots

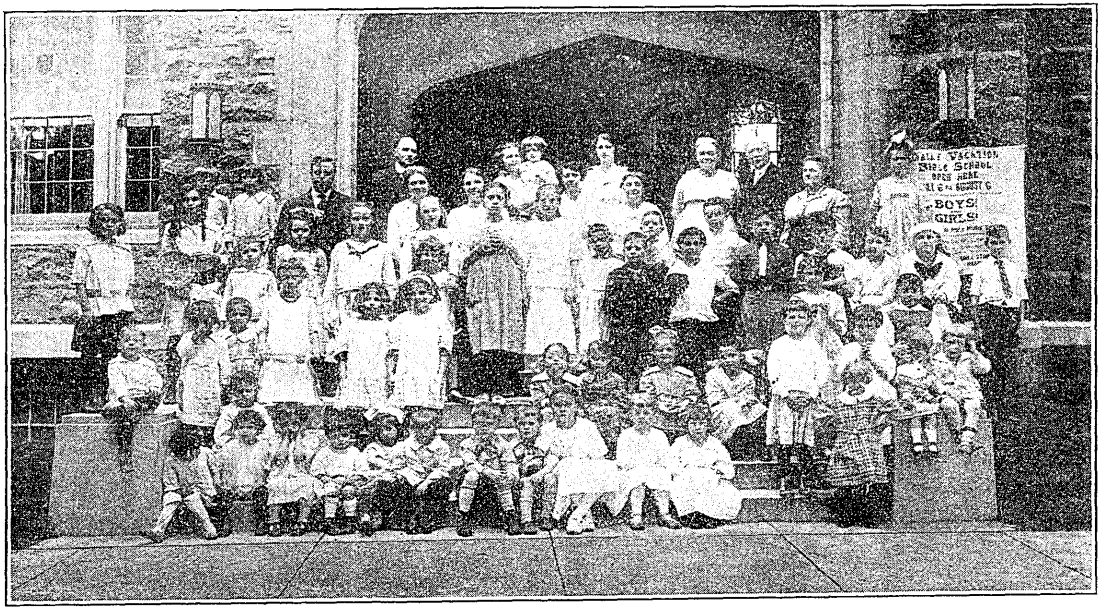
of fun and many new scholars. All the trains are run on the platform, beginning with the longest. Several "booster songs" are sung and the new scholars given a welcome. It is not at all uncommon for a child to bring four new scholars, sometimes six or eight. One boy brought sixteen new scholars in one summer.

If in the opening days of the school the boys and girls are permitted to take home with them a few simple articles which they have made, these articles will attract the attention of other children, arouse their curiosity, and bring them into the school. Articles which can be made and used in this way are pin-wheels, bird and butterfly sticks, cut-out animals mounted on pasteboard or wood, and kites.

Equipment and Craft Materials

The following equipment should be in every school several days before the school begins:

1. Large sign for outside of the building.
2. Registration cards.
3. Bibles.
4. Weekly report blanks.
5. Final report blanks.
6. Bible stories.
7. Habit stories.
8. Kindergarten manual.
9. Christian conquest flag.
10. United States flag.
11. Closet or box (with lock) for storing materials.
12. Piano or organ.
13. Blackboard and crayon.
14. Manual of songs and marches.
15. Craft materials.



LAKE AVENUE BAPTIST VACATION SCHOOL, ROCHESTER, NEW YORK

Craft Materials

The craft leader of each school should decide upon the various craft articles that will be made in the school. Models should be made of each article. Sufficient craft materials should be bought to last at least a week; better still, buy enough for the entire season. Nothing will demoralize a school quicker than to run short of craft materials. In most large cities there is a central supply house. Supplies can be bought in connection with the preliminary training conferences. Rural, village, and small city schools can secure some things locally, but many things must be secured from a distance. In each case the local school should correspond with the State or national director of its own denomination. For a graded list of things for boys and girls to make with directions for making them, see chapters on Hand-work.

Conservation of Results

The registration cards with correct addresses should be kept for conservation purposes. Every child not in Sunday school should be enlisted, if possible, in a Sunday school. Every home represented by a boy or girl in a Vacation School should be visited. The registration cards furnish a mailing-list for any special occasion in the church for continuation schools, for Vacation School rallies, and for the school next summer.

Pictures should be secured of the school, of the various departments, and of the different kinds of activities. As far as possible these pictures should represent the boys and girls at work rather than posed for a picture. Some of the best and most typical of these pictures can be framed and hung in the Sunday school room of the

church. Where the church has a weekly bulletin or a monthly paper cuts can be made to illustrate a good news story of the school. Stereopticon slides can be made of the pictures for educational and publicity purposes.

At the close of the school a complete report should be made to the local church, or cooperating churches, and to the denominational representative. All bills should be paid, and the missionary money sent to the organization designated by the local school. All unused material and tools should be listed and carefully packed away for next year.

Wherever possible, some form of continuance work should be organized. A fuller discussion of this will be given in the last chapter of this book on " The Larger Outlook of the Church Vacation School."

V

HOW TO CONDUCT A VACATION SCHOOL

Organizing

There should be a meeting of all the workers in a local school for the purpose of organizing the local work several days before the opening of the school. Definite responsibility should be delegated to the various workers. Each one should be familiar with the aims and methods of the school as a whole, with the details of the daily program, with the special work he or she has to do, and with the arrangement and equipment of rooms for the various departments. This meeting will be in charge of the principal of the school. Where possible, the Church Vacation School committee should be present in order to relate the work of the committee with that of the faculty of the school.

In this organization meeting the principal should see that all necessary arrangements of rooms have been made, that the craft materials are in stock, that models of the articles which will be made by the boys and girls are ready, and that the daily program is adapted to the local community and the available teaching force. Much confusion and irreverence will be avoided if these details are carefully looked after before the opening of the school.

In the conduct of the school there are several definite things to be remembered:

1. This is a school and is run on certain school rules, namely, it begins on time and closes on time.

2. Discipline must be maintained. Boys and girls do not like a teacher or a school which does not require good order.

3. The instructor teaches in part by what he says, more by what he does, and most by what he is.

4. The spirit of the school is determined by the attitude and the words of the teachers.

5. Let nothing touch the senses of the boys and girls which you do not want to become a permanent part of their experience.

6. To fulfil the purposes of the school there must be a carefully prepared daily program.

The Daily Program

The daily program must be adapted to the local school, to the number and experience of the teachers, and to the length of the morning period. There are five parts to every well-conducted Vacation School program, (1) the Preparatory (before opening hour), (2) the Devotional, (3) Miscellaneous (including memory, music, patriotic, habit talks, calisthenics, or games, etc.), (4) Lessons, and (5) Expressional. The time devoted to the parts and the arrangement in the daily program varies widely. Each school should study its own needs and build its own program. Several programs are given below by way of suggestion only.

PROGRAM SUGGESTED BY DEPARTMENT OF CHURCH VACATION SCHOOLS OF THE AMERICAN BAPTIST PUBLICATION SOCIETY

8.30 Faculty meeting for plans and prayer (older boys and girls as helpers, included).

8.55 Children "fall in" outside assembly-room.

PROGRAM FOR

PRIMARY, JUNIOR, and INTERMEDIATE DEPARTMENTS

NOTE. A Primary Worship Program should not exceed 15 minutes. Junior or Intermediate may extend to 30 minutes if carefully prepared and conducted. A Joint Worship Program should not exceed 20 minutes.

9.00 Processional, preceded by Christian and national flags. (Each department marching to its own room, if possible.)

9.05 Call to worship.
Hymn.
Scripture.
Prayer and Lord's Prayer.
Hymn.
"Good morning, Boys and Girls!" (Response.)
School motto.
Story.[1]
Missionary offering explained, followed at once by,
Salutation of Christian flag and one verse of hymn.
Salutation of national flag and one verse of hymn.
Missionary offering taken by department marching past receptacle and taking seats for next on program.

9.30 Scripture memory work.

9.45 Music period.

10.15 Bible games and drills.

10.45 Bible story and conversation.

11.15 Additional expressional activities; handwork, notebooks, dramatization, etc.

[1] This is not the Bible story for the day. It may be any story that will impress the theme for the day.

11.50 Closing period; announcements, patriotic or habit talks.
Hymn.
Benediction.

Notes on Program

Call to Worship; memorize at least one each week.

Worship Program Story; may be often a missionary story, thus preparing both for the offering and the theme for the day.

Salutation of Flags; provides a good climax for the worship program if carried out with vigor and dignity. It passes over naturally into the march for the mission offering. This salutation of the flags associates them and tends to carry over to the Christian flag the existing love and veneration for the national flag.

Unity of Program; study constantly to have one theme, clearly evident in every part of your program.

Program for Beginners' Department

9.00 Processional. (Two older children as flag-bearers, selected as reward of merit.)
9.05 Worship program.
Hymn, Good Morning to Heavenly Father. Verse for day.
9.15 Fellowship period.
Courtesy or greeting song or exercise. New pupils introduced. Birthdays recognized.
9.40 Circle Bible story.
10.00 Recess.
10.10 Lunch.
10.30 Hand-work.
11.00 Games.

11.25 Closing song and prayer.
11.30 Dismissal.

SUGGESTED PROGRAM OF THE INTERNATIONAL ASSOCIATION OF DAILY VACATION BIBLE SCHOOLS

8.45 Devotional meeting of teachers.
9.00 Children march in, and remain standing until conclusion of quiet music, followed by worship period.
9.10 Missionary incident and offering.
9.15 Bible story told, and retold.
9.35 Music teaching.
10.00 Memory work, verse-finding contests, etc.
10.30 Expressional activities, including dramatization, organized play and cooperative projects.
11.15 Character or habit story.
11.25 Closing exercises, including flag salutes.

SUGGESTIONS FOR PATRIOTIC EXERCISES

Two children advance to platform, one with the national flag, the other with the Christian flag. As they start up the aisle from the rear, the pianist begins to play "The Star-spangled Banner," or other national air.

Salute to "Our Flag": "I pledge allegiance to my flag, and to the Republic (or in Canada, 'Empire') for which it stands, one nation, indivisible, with liberty and justice for all."

Sing one verse of "America," "Oh, Canada," or other national air.

Salute to the Christian Flag: "I pledge allegiance to the Christian flag, and to the Saviour for whose kingdom it stands; one brotherhood, uniting all mankind in service and love."

Sing one verse of "Stand up, stand up for Jesus."
Children's benediction.

Schools of more than fifty pupils should conduct their schedules separately for each department, adapting the above elements to the ages of the pupils.

Age groupings are as follows:

Kindergarten—4 to 6 years.
Primary—6 to 8 years.
Junior—9 to 11 years.
Intermediate—12 to 14 years.

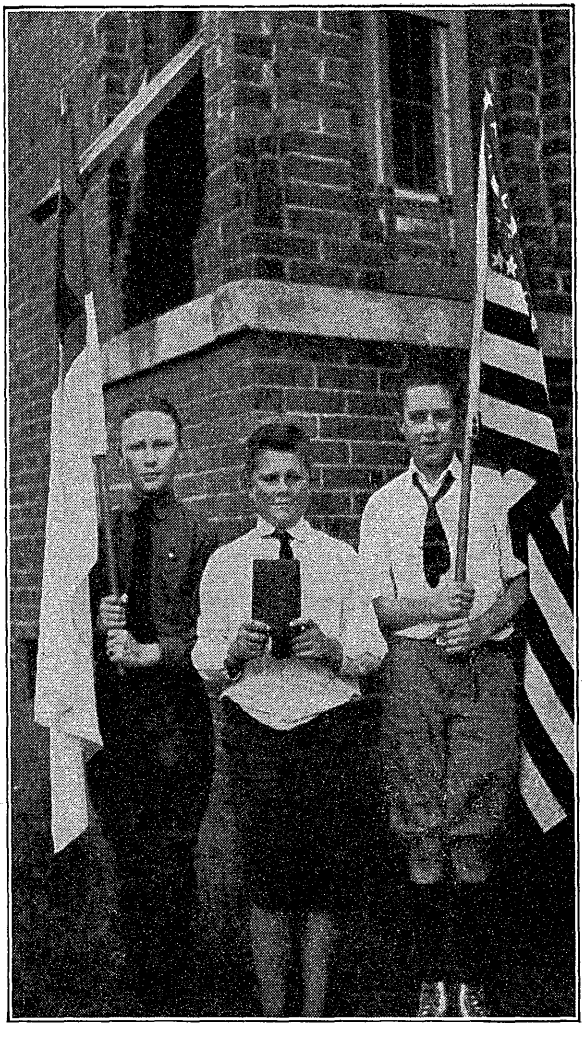
Suggested Program for Presbyterian Daily Vacation Bible Schools

The Daily Vacation Bible School must have a well-defined program that is balanced, progressive, and cumulative in its effect.

Years of experience in the conduct of the schools by various organizations have worked out a very simple order of daily exercises along five lines—Worship, Music, Bible Instruction, Hand Craft, and Patriotism. These activities are followed according to the schedule given herewith:

Preparatory period—30 minutes.
- Teachers present and room arranged.
- Teachers' prayer service.
- Children march in.
- Attendance taken.

Devotional period—10 or 15 minutes.
- Hymn.
- Prayer.
- Scripture.
- Hymn.



FLAG- AND BIBLE-BEARERS
Daily Vacation Bible School, Washington, Georgia

Memory period—15 minutes.
Learning selected Bible passages and prayers.

Music period—15 minutes.

Learning hymns and songs. Rest period—5 minutes.
Calisthenics and motion drills.

Bible period—35 minutes.
Teaching and dramatizing Bible stories.

Related activities period—55 minutes.
Expressional activity related to the theme for the day or week.

Closing period—15 minutes.
Habit or missionary talk.
Announcements.
Flag salute.

Dismissal.

CHICAGO COUNCIL OF RELIGIOUS EDUCATION

Suggested Daily Program

8.30 Teachers' prayer and preparation.
8.50 Doors open and march to music.
9.00 Worship period.
Piano prelude.
(Let the music be quiet and worshipful, representing a call to worship. Conclude prelude by playing softly the air of "Holy, Holy, Holy, Lord God of Hosts! Heav'n and Earth are full of Thee, Heav'n and Earth are Praising Thee, O Lord Most High.")
Chords for rising.
Call to worship.

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

"Holy, Holy, Holy, Lord God of Hosts."

Twenty-third Psalm (in unison).

Lord's Prayer (sung).

Chord for being seated.

Offering service.

(There are many boys and girls who do not have the privilege of attending Vacation School. Would you like to help them have a school such as we have? How many would? At this time every day we will have a little worship service in which the boys and girls will bring their pennies and sometimes their nickels to help establish schools in other neighborhoods. Let us call it our Thank-offering. We will place our Thank-offering in this glass jar. Perhaps we can fill it.)

Chords for rising.

Offering march.

Offering hymn:

"We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, for thee."

Primary and Junior groups.

March to meeting-places.

Hymn: "Saviour, Like a Shepherd Lead Us."

Chords for being seated.

Character story.

Chords for rising.

Hymn.
Leader's prayer.
Children's response (sung).
" Father, hear thy little children, as to thee
we pray,
Asking for thy loving blessing on this day."
Chords for being seated.
9.30 Bible period.
Bible story.
Bible drill.
Drill in finding a well-chosen list of passages, each being read by the child who finds it first. Drill on books of Bible and arrangement of books, etc.
Memory work.
Discussion of theme of the day.
10.10 Music Period (See quotations.)
" Let the Words of My Mouth."
" Holy, Holy, Holy, Lord God of Hosts."
" We Give Thee But Thine Own."
" Our Father Who Art in Heaven."
" Dare to Be Brave."
" Summer Suns Are Glowing."
" Marching With the Heroes."
" Stand Up for Jesus."
" America."
Games or calisthenics.
10.40 Hand-work and Other Expressional activities.
Hand-work, or
Organized play, or
Dramatization.
11.30 Closing exercises.
Children reassemble.

March music (chords—be seated).

Announcements (chords for rising).

Flag salute:

"I pledge allegiance to the American flag,
And to the republic for which it stands;
One nation, indivisible,
With liberty and justice for all."

America—First stanza.

Salute to Christian flag:

"I pledge allegiance to my flag,
And to the Saviour for whose kingdom it stands;
One brotherhood,
Uniting all mankind in service and love."

Stand Up for Jesus!

"Stand up, stand up for Jesus! Ye soldiers of the cross!
Lift high his royal banner, it must not suffer loss;
From victory unto victory his army shall he lead,
Till every foe is vanquished, and Christ is Lord indeed."

Refrain

"Stand up for Jesus, Ye soldiers of the cross;
Lift high his royal banner,
It must not, it must not suffer loss."

Benediction.

"The Lord bless us and keep us,
The Lord cause his face to shine upon us and be gracious unto us,
The Lord lift up his countenance upon us and give us peace."

The Graded School

There is an increasing emphasis upon grading the Vacation School. It is well to remember that man does not grade boys and girls. God has done that. Any group of children will separate by ages if left to themselves. All we can do is to recognize the natural divisions which God has made and adapt our program. Most schools have made a start in this direction by introducing the kindergarten for those under six. It is now becoming apparent that the best work cannot be done with boys and girls all the way from six to fourteen in one mass group receiving the same instructions. The next logical step is a separate department for the Primary, age 6, 7, 8. This is surely better for the story period, the memory drills, and the craft work. If this is done, it is far easier to adapt the expressional work to the lesson of the day. The Juniors, age 9, 10, and 11 or 12, and Intermediates, age 12, 13 and 14, can be handled together, although most of the denominations and certainly all the leaders in religious education strongly recommend a fully departmental school. Splendid courses of lessons are now being prepared for the departmental school. Such a school requires higher trained leadership, more helpers, and better equipment. The results fully justify the extra cost. A departmental school is an ideal worth striving for.

The Daily Program Explained

Discipline. It is absolutely necessary that good discipline be maintained. A child does not care for the institution or the person who does not expect and require obedience. This discipline can be secured if the school starts right, and every child knows from the very begin-

ning that disorder will not be tolerated. No child is allowed inside the church until the school opens promptly at nine or nine-thirty. The boys and girls line up as in public school. They march in to music. All the signals to stand or to be seated are given by the piano. A definite program is carried out for the entire time of the school session, leaving no time or opportunity for mischief-making. A system of demerits will care for the ordinary thoughtless child. A truly vicious child should be kindly but firmly dismissed. Have a definite program all arranged before the school opens. Keep every one busy and happy all the time.

Opening the School. When the school has marched in and has been seated the principal steps forward and waits until there is perfect quiet then he says with a smile, "Good morning, boys and girls."

"Good morning," they reply.

"What is the motto of our Church Vacation School?" he asks.

They reply, "They helped every one his neighbor, and every one said to his brother, 'Be of good cheer.'"

As they say "Be of good cheer" they smile and make the message ring with good cheer.

The value of this motto emphasizing helpfulness and good cheer is well illustrated by this incident which happened in one of the Chicago schools:

John Bok Smith was one of the first pupils enrolled in the Oakland Community Daily Vacation School, and he excited the sympathy of the teachers and scholars alike because he was almost blind, but very intelligent and very well informed for a boy of ten years. The first morning, the children learned the motto, "And they helped every one his neighbor," and were invited to put it into practical use by bringing boxes for the use of the smaller boys and girls. John caught the spirit of the

motto and brought more boxes than any one else and was helpful in many other ways. One afternoon, as he was walking near his home, he saw a large radiator outside a store (where it had no business to be) and two little boys were directly in front of it. As John was passing the radiator began to totter. Had it fallen, it would have crushed them both. John realized this and sprang in front of the radiator and with all his strength tried to hold it up, and at the same time telling the little fellows to run. They did so and were safe, but the weight was too much for John and, unable to get away, he slid to a sitting posture and the hundreds of pounds of iron fell on his leg, breaking it in two places. After he had returned from the hospital and as he lay in bed, suffering intensely, one of the Vacation School teachers called to see him. John remarked that "Those little guys did not know the radiator was heavy like I did"; he asked to be excused for groaning while the teacher was present, but he said, "It does hurt awful": then, smiling, he said, "But I helped my neighbor anyway." This act of John's and his consequent disability was the means of suggesting helpfulness throughout the school, for the pupils delighted to make things for John and carry them to him.

The Devotional Period. Every Vacation School should open with a period of worship. The boys and girls come into the building filled with the spirit of the street. They are in no attitude of mind for religious instruction. A brief period of real worship will change their spirit and fit them for a happy and helpful morning. The songs which are selected, like "Holy, Holy, Holy" or "When Morning Gilds the Sky," are devotional hymns. This is no time or place for martial music. No drill work is ever done at this time nor work criticized, and no one should be allowed to enter the building during this worship period. The attitude of the principal and of all the teachers should be reverent. Where a missionary offering is taken, it is best to have it at the close of this period as the outward expression of the spirit of worship.

Prayer is an essential part of this part of the program. Sometimes the principal offers the prayer followed by the Lord's Prayer repeated in concert or chanted and some prayer hymn like "How Strong and Sweet my Father's Care" or "Saviour, Like a Shepherd Lead Us." In his prayer the principal should always have in mind the boys and girls before him. If any one is sick or going on a vacation, or if there is anything of special interest to any or all of them, he should make special mention in his prayer. Sometimes the principal repeats his prayer line by line, and the school repeats the words after him. Other leaders have been very successful in teaching the boys and girls to pray. This can be done very easily by teaching the verse, "Every good gift and every perfect gift is from above, and cometh down from the Father." The principal asks them to mention and remember some good gifts, such as the Bible, traffic officers, schools, homes, parents, food, clothing, firemen, health officers, Jesus, churches, etc. Then he asks each to say, "Thank you" to the heavenly Father for the one thing mentioned, using a form something like this, "Dear heavenly Father, we thank thee for our homes, for Jesus' sake, Amen." It is surprising how quickly a group of boys and girls will learn to pray in this simple and beautiful manner.

Kindergarten. In many schools the kindergarten children join in the devotional period and then go to their own room. In other cases they are by themselves throughout the entire morning. This work needs to be under one who has had some kindergarten training or who, having a love and understanding of little children, takes some special training for this work. Those who are public-school kindergartners need to understand that in our Vacation Schools there is a distinct Christian back-

THE MISSIONARY OFFERING OF ONE SCHOOL

ground to all the work and play. See Chapter VII on the Kindergarten for a fuller outline of this work.

Departments. For a discussion of the Primary, Junior, and Intermediate Departments see the chapter on A Departmental School.

The Missionary Offering. This offering is entirely voluntary and is distinctly a missionary offering. It goes to help other boys and girls have a happy time in a Vacation School. Each day the children are given an opportunity to think of others and to do something for them. A glass jar is placed on the table in front of the school. The purpose of the offering is explained. Sometimes the children are asked to get a pint or a quart of coins. A giving verse is repeated. The children march around the room, past the table, and back to their places. Sometimes an appropriate giving song is sung. Some schools take this offering once a week instead of daily, but the best results for the children themselves come from the daily giving. This offering is usually sent to the denominational representative or to the missionary fund of the International Association. Any school may designate its offering for any special fund or purpose. This offering should in no case be used for the expenses of the local school.

Memory Work. The boys and girls in the Vacation Schools are in the period of their lives when mechanical and accurate memory is easy. Each day the boys and girls memorize a verse for the day and some portion of Scripture. In this memory drill emphasis should be laid upon doing the things they learn. "Be ye doers of the word, and not hearers only." The following Scriptures were recommended in one city and illustrate the kind of Scripture to be selected for this work:

First Week: Matthew 7 : 24-27.

Second Week: Psalm 24. Use this with the questions and answers and chorus effect:

SCHOOL. 1. The earth is the Lord's and the fulness thereof; the world, and they that dwell therein.

2. For he hath founded it upon the seas,
And established it upon the floods.

BOYS. 3. Who shall ascend into the hill of the Lord?
or who shall stand in his holy place?

GIRLS. 4. He that hath clean hands, and a pure heart,
who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5. He shall receive the blessing from the Lord,
and righteousness from the God of his salvation.

6. This is the generation of them that seek him,
that seek thy face, O Jacob.

SCHOOL. 7. Lift up your heads, O ye gates,
and be ye lifted up, ye everlasting doors:
and the King of glory shall come in.

BOYS. 8a. Who is this King of glory?

GIRLS. 8b. The Lord, strong and mighty,
The Lord mighty in battle.

SCHOOL. 9. Lift up your heads, O ye gates:
Even lift them up, ye everlasting doors;
And the King of glory shall come in.

BOYS. 10a. Who is this King of glory?

GIRLS. 10b. The Lord of hosts
He is the King of glory.

Third Week: The Beatitudes (Matthew 5 : 1-11).

Fourth Week: The Ten Commandments (Exodus 20 : 1-17) and The New Commandment.

Fifth Week: The Love Chapter (1 Corinthians 13).

Other appropriate Scriptures for memory work are Psalms 8, 19, 23, 91, 100, 121; Luke 10 : 30-35; 15 : 1-32; John 14 : 1-6. In the memory drill some use the blackboard, some a big chart, some the stereopticon, some pictures illustrative of each verse, and some use the drill method. It is best to vary the method and put much thought, interest, and enthusiasm into this part of the day's program.

The Character Story. In every school certain problems of discipline and conduct are quite sure to rise. These problems can be solved best through a well-selected story. In every group of boys and girls the teachers will soon discover bad habits that need to be corrected and good habits that need to be strengthened. The best way to correct bad habits and strengthen good ones is by means of a good story or short drama. For a fuller discussion of this topic see Chapter VIII on "Story-Telling."

Music. Good music is one of the factors in school. To secure this each school needs a good pianist and a good leader. Usually the children have neither song-book nor leaflet. Both music and words are memorized. The children are taught the spirit of each song. A devotional song is sung reverently, a prayer song prayerfully, a militant song with vigor and power, etc. Tone and correct interpretation are considered of greater value than noise and volume. During the summer a school will learn about fifteen songs; some of these are religious, some patriotic, some nature, and some folk-lore songs.

Calisthenics. Five minutes of calisthenics to music will rest the boys and girls and prepare them for other work. A high-school boy or girl will often be the very best leader that can be found for this part of the program. In a few of the schools rest games are introduced. This can be done if the school is divided into departments, or if there is a playground or gymnasium. If games are introduced, care should be taken that the leader does not lose control of the school.

Bible Story. Story-telling is the oldest and best form of teaching for children. Class groups for discussion or for lessons as in Sunday schools are not to be encouraged. The lecture method or preaching has little place in a Vacation School. *Tell Bible Stories.* Study the art of story-telling. Make the story your own and tell it with all the art and power which can be given to it; let the boys and girls make their own application. It is often wise to let some of the stories be retold by the children or dramatized.

For fuller discussion of story-telling and dramatization see Chapter VIII on " Story-Telling and Dramatization."

Bible Drills and Games. The Vacation School offers a unique opportunity to teach children how to use the Bible. It is absolutely amazing the amount of information that the average child can gain of the Bible and the dexterity with which they can use the Bible, if ten or fifteen minutes of each day are devoted to Bible games and drills. See Chapter IX on " Bible Drills and Games."

Missionary Stories. Children never grow tired of stories: They love to hear about the boys and girls of other lands. There is abundant material in this field for the story-teller.

Dramatization. The play instinct of children is being used more and more. The possibilities of simple spontaneous dramatization of Bible stories, missionary stories, and life situations are only beginning to be utilized. See Chapter VIII on "Dramatization."

School Yell and Song. Every school should have its own school yell and cheer-leader. It also helps school spirit to have a school song. These will prove especially good for use on picnics and outings. A few well-selected fun songs can sometimes be used if the day is heavy and the school needs lightening up. A welcome song to new members and visitors or a birthday song will add variety and interest.

Hand-work Hour. The craft hour is always the most difficult to conduct and the most interesting to the boys and girls. It is not mere "bait" for the other parts of the school. It is not merely to amuse or to fill in time. Every boy or girl is a producer. They just naturally love to make things. The craft period has distinct educational and religious possibilities. See Chapter XI on "Hand-work."

Citizenship. Each day there is a drill in Christian citizenship. In some schools this comes early in the program while in others it is in the closing period. In this way the boys and girls are taught to love and respect their country and to live in home, in school, at work, or at play as worthy citizens of the United States.

A well-tested form of this citizenship drill is as follows:

Two children advance to platform, one with an American flag, the other with the Christian Conquest flag. As they start up the aisle from the rear, the pianist begins to play "The Star-spangled Banner."

Salute to "Our Flag":

> "I pledge allegiance to the flag of the United States and to the republic for which it stands; one nation, indivisible, with liberty and justice for all."

Sing one verse of "America."

Salute to the Christian flag:

> "I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands; one brotherhood, uniting all mankind in service and love."

Sing one verse of "Stand Up for Jesus."

Closing the School. A good Vacation School opens promptly and orderly; it closes on time and with interest. It is absolutely important that the boys and girls go home happy. This can be done through an attractive closing period. Upon a given signal all craft work ceases, each scholar's work is marked and put away, and when the pianist begins to play the whole school reassembles quickly and orderly, marching from their departments and classes. For local reasons a few schools do not reassemble. This, however, should be the exception rather than the rule.

The closing assembly offers an opportunity to secure the eager interest of the children and of the teachers in the growth and progress of the school. Put the attendance by departments on a blackboard. Compare with the previous day. A standard of attendance can be adopted. Massed interest in a school often wins and holds even an indifferent pupil. Interesting features can be introduced. A finished article of unusual merit can be exhibited by the boy or girl who makes it. A word of public commendation will help the morale of the whole

school. A pleasant surprise or treat from time to time will maintain interest to the very end.

The closing should be varied, interesting, orderly, and dignified. It is the closing impression which the child takes home. Seek through this period to produce just those results which you want the boys and girls to carry home and tell their parents.

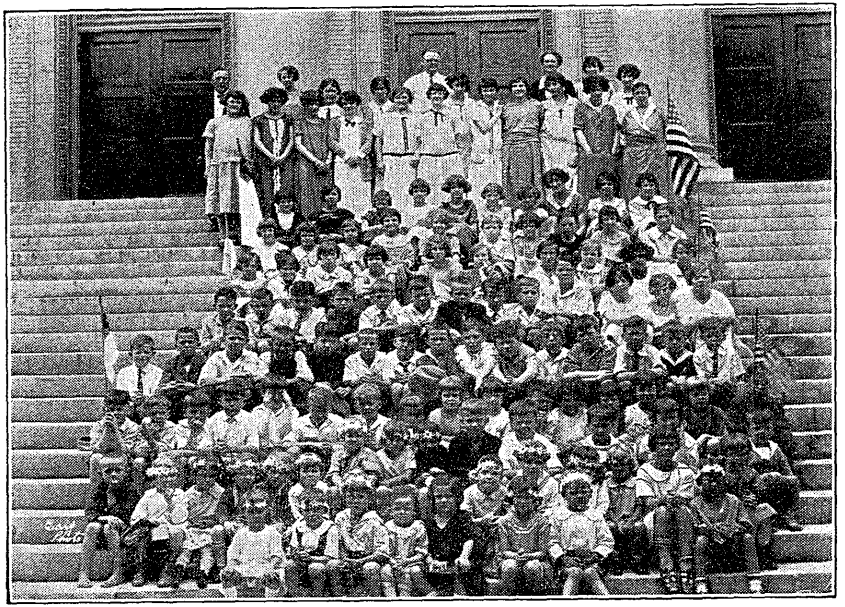
VI

THE DEPARTMENTS

The best work can be done in a Vacation School through departmental organization. The International Council of Religious Education has adopted the following groupings corresponding to the Sunday-school departments: Kindergarten, or Beginners, ages 4 and 5; Primary, ages 6, 7, and 8; Juniors, ages 9, 10, 11 or 12; Intermediates, ages 12 or 13—14 or 15. In this grouping, it will be noted that the twelve-year child may be classified either as a Junior or as an Intermediate. Local conditions will be the determining factor. To this departmental grouping the International Vacation Bible School Association is committed. All the leading denominations are also in favor of a departmental school, and are producing courses of lessons based upon departmental grouping.

Because of local conditions due to lack of equipment and trained teachers, some schools may continue to operate with but two departments—kindergarten and the main school. In such cases, this question could well be raised, "Would it not be better to limit the school to the ages that could be cared for in two departments?" For instance, if there is room for only two departments, limit the school to the Primary and Junior ages. If there is room for only one department, then limit the school to the Junior age.

There are some large churches and some communities where a full closely graded course is attempted, paralleling



DAILY VACATION BIBLE SCHOOL

Fifth Avenue Baptist Church, Huntington, West Virginia

the grade system of the public schools. This type of school is usually so expensive, and requires so many highly trained teachers and so many well-equipped classrooms, that up to the present time this plan has not received acceptance by local churches or communities. It should be said that when churches have seriously undertaken this work, some most commendable results have been accomplished.

Because of the shortness of the vacation season, and because of its adaptability to most churches and communities, it would seem that the departmental plan offers the best form of grouping for the local school.

It should be clearly borne in mind that departmentalizing a school is not some artificial method of age-grouping. There are certain well-defined and fixed divisions in human life. Teachers do not grade children. God has done that. All that teachers can do is to know and study the facts and put children into their own natural groupings. For instance, it is clearly understood that a child has entered upon a different and a larger life the very minute he enters public school. Every parent knows that fact. The age of six is the usual age to begin public school. Hence those under six do not mix well with those over six. Under the age of four, a child has not yet learned cooperation with others. Hence, experience has shown that four is as young as a child may enter kindergarten and be happy in the play with other children.

The first three years of public school may well be grouped together. This is the Primary age.

At the age of nine there comes usually a marked change. Being able to read has opened a new world of history, geography, and literature. The child of this age is not content to mingle with the children of six or seven.

This period from nine to eleven or twelve is called the Junior age.

Around the twelfth year a marked change comes, as the child enters into the period of early adolescence. If an attempt is made to put these older boys and girls with younger children, they will simply drop out of the school. The best work can be accomplished if they are handled as an age group. The period from twelve or thirteen through the fourteenth or fifteenth year is the Intermediate age.

The Vacation School recognizes these natural age groupings and divides the school into departments corresponding to these age groups. In each department the life experiences and needs of the child form the true basis for the entire program. "The need of the child becomes the law of the school." As this need differs in the various periods of his life, the program is changed and varied so as to meet the physical, social, mental, and religious needs of the child in the different periods of his life. Hence, the content of the program for each department is different, because in no two departments are the needs of the child the same. These are the principles of the departmental Sunday school. It is both fitting and natural that the best Vacation Schools should be organized departmentally corresponding to the same standards adopted by the leaders in religious education for the Sunday schools. It is recommended that each teacher secure a good departmental manual for his or her own department. All of the denominations either publish a manual of their own for each department or else select and recommend an approved manual. In this chapter a few of the outstanding characteristics of each department are given, together with a few suggestions which will help a teacher work out a

program that will meet the needs of the children in his or her particular department.

Kindergarten. A full discussion of this department is given in Chapter VII.

Primary. The Primary child is very active. He cannot concentrate long on one thing or sit still in one position very long. For this reason the program must have movement and variety. If a teacher tries to teach a Primary child just one thing in a whole hour, she will probably fail. But if she teaches ten or a dozen things, she will be amazed at the response in the child.

This is not the period of mechanical memory. The memorization of long portions of Scripture has little or no place in a Primary Department. Such things as are within the experience of the child and are very simple may be committed to memory.

This is not the age for Bible drills. There has not been the experience and knowledge sufficient for good drill work. For these reasons it will be apparent at once that drills, memory work, stories, and music which will interest older boys and girls will not interest the Primaries.

Children in this age are very responsive. They give themselves without reserve to those who have won their confidence and love.

They are very imaginative. This imagination creates for them an atmosphere and colors every event and condition of their lives.

They are very imitative. They observe closely and imitate the expression, gesture, and tone of those they admire.

They like play, and companions of their own age.

They are eager for stories. But they begin to distinguish between fact stories and make-believe stories. They have both reason and imagination.

What a wealth of materials of all kinds are available for this wonderful age. A program of music, of worship, of prayer, of stories, of dramatization, of play, of handwork, can be easily worked out around some worth-while life experience of the child.

Juniors. Juniors are exceedingly active. They cannot sit still for any length of time. Their health is good and their energy unlimited. They are noisy and must have opportunity to let off steam from time to time. Hence a varied program is necessary; one which secures pupil activity.

They are hero-worshipers. They love a man, not because of what he is, but because of what he does. They love stories of persons who have accomplished something big, daring, worth while.

They love stories. Not fairy stories, but fact stories, stories of adventure, or persons who did things. They are interested in history, geography, and the peoples of other lands. Hence the missionary story has a big place in their program. They love to act out situations, hence dramatization appeals to them.

They have good memories. Mechanical memory is easy. They forget quite as readily. It is true of them as of older ones that they really remember only those things which they use. This gives the finest kind of opportunity to teach the historical events of the Bible, to memorize the best hymns and many of the finest portions of Scripture. The material thus gained should be utilized by pastors and others throughout the year.

They love competition, first as individuals and later as members of a group. Hence Bible drills and games are the special delight of all Juniors. The Bible becomes a wonderful book if they learn to use it. The Bible games

introduced in this course will not only produce genuine fun, but will teach the facts of the Bible in a form that will never be forgotten.

They are forming their habits. Here the boys and girls are taught the Christian way of living and working together. Habits of cheerfulness, good health, neatness, accurate and beautiful work, reverence, helpfulness, and cooperation are formed.

They are organizers. What better idea than to use this instinct and organize the department along the lines of the local town or city government and let the school actually govern itself!

They love to sing. Their voices as a rule are good. What a splendid opportunity to teach how to sing worthwhile songs! Many of these good hymns will never be forgotten.

They are religious. What an opportunity there is in each school to develop the spirit of worship, the spirit of service and helpfulness, and the "Jesus way" of living!

They respect authority. Boys and girls do not respect the person or the institution which does not require their prompt and cheerful obedience. Discipline is essential to the happiness and good work of a vacation school.

They are born producers. Every Junior loves to make things. Here, then, is the appeal of the hand-work. When the hand-work becomes not merely "busy work," but is a part of a correlated program, and requires thought and judgment on the part of the maker, and is worked out by groups cooperatively, it is worth while and has a large place in the Church Vacation School.

They tend to reproduce in their homes and in their community the things that are taught in Vacation School. Here, then, can be taught those principles of Christian

citizenship and social living which will make better homes and better communities.

Intermediates. In the ungraded Vacation School, Intermediates have not attended very regularly. The work in many cases seemed too childish for them. Often they have been a source of great annoyance to the teacher, and real trouble-makers in the school. On the other hand, hundreds of older boys and girls have been used as helpers and leaders.

In some places, particularly among the Baptists of the South, a strong Intermediate Department has been developed. In some cases this has been tied up to the local Boy Scout Movement. In every case where there has been a successful Intermediate work, there has been leadership which loved and understood this age, and worked out *with them* a program that appealed to them.

When one remembers the tremendous physical changes which are taking place, and the greatly enlarged world into which the Intermediates are entering, he feels as if he were walking on holy ground, that he must tread softly and reverently. Only those teachers who understand the great expanding of life, who have loving hearts, who have unlimited patience and tremendous faith ought ever to teach Intermediates. In this age, the personality, love, faith, and understanding of the teacher is everything.

Intermediates are passing from childhood to adult life. It is a period of transition. A boy is neither a man nor a child. He no longer belongs to the world of Childhood. He is a stranger in the new land of Grown-ups. He does not understand himself and nobody else understands him. No wonder he does and says strange things. Be patient. Soon he finds himself and gets acquainted with his new powers and with the people in his new world.

Intermediates are strongly self-determining. They are conscious of their own power. They want a say in the making of the plans and program.

They are great on organization. The gang instinct is strongest at thirteen and fourteen.

There is often rapid physical growth that produces clumsiness and growing pains.

The development of sex instincts produces emotional instability.

> It strengthens youth's aspirations and colors its social attitudes. New impulses, new sensations and emotions, new temptations, new problems, new means, a new conscience, a new heart—from without and within, the whole world and himself seem alike strange and wonderful to the adolescent who first feels the race-old forces by which life begets life. (Weigle.)

They are religious. Preceding and accompanying the period of rapid physical growth is a natural religious awakening. It seems so evident that God awakens the soul first, so that the new body and the new powers may be controlled and used for higher purposes.

In worship, in music, in drills, in dramatization, in purposeful activity, the Vacation Bible School offers a rich field for effective work with Intermediates for those churches and communities which will provide for this age the proper leadership. The personality of the teachers is the determining factor in a successful Intermediate Department.

In many Vacation Schools the number of Intermediates is so small and the need for helpers among younger children so great, that the Intermediates may well be used for this purpose. Incidentally, as helpers they will receive more of religious educational value than in a department of their own.

VII

THE KINDERGARTEN AND THE TEACHER

By Florence M. Towne, Kindergartner, Erie Chapel, Chicago

In writing this chapter I have tried to keep in mind the group of teachers who, probably, will be in charge of the kindergartens in the Vacation Schools this summer; the trained kindergartner with several years experience, but to whom the Church Vacation School type of kindergarten is new; the young kindergartner of limited experience; and the teacher with no kindergarten training, chosen perhaps because of her love and understanding of little children or her experience with them as a teacher in the Beginners or Primary department where she has shown especial fitness and devotion.

The teacher without kindergarten training and experience will feel the need of help with the daily program of the kindergarten. She will want lists of plays, games, and songs and definite instructions in hand-work.

The trained kindergartner must remember that even as the kindergarten is a place where little children *grow* physically, socially, mentally, and spiritually, the Vacation School kindergarten places especial emphasis on the spiritual *growth*—using the Bible stories as the basis for the morning programs.

The kindergartner often accepts her position without realization of the high trust that is placed in her. She substitutes "The Three Bears" and "The Three Little

CRACKERS AND MILK BEING SERVED TO BEGINNERS
Daily Vacation Bible School, Baptist Church, Washington, Georgia

Pigs" for the Bible stories because "the children just love these stories so" and conducts her kindergarten much the same as she conducted her public school or social settlement kindergarten during the school year. She may wish to tell many of these much-loved folk tales too, but she will tell them in *addition* to the Bible story rather than *in place* of it. In every kindergarten there should be a definite "Bible period" or story time as a part of the program of each morning. In this period, a new Bible story may be told, or one previously told, reviewed or dramatized by the children. Pictures or little toys illustrating or enriching the story are shown, the morning hymn is sung, and at the close of the story the children talk to the heavenly Father just as the little children in the stories loved to talk with him when they could see his face and touch his hand. The aim of the "Bible period" is to make Jesus so *real* to the children that prayer (talking to him) will become a very natural and joyous experience. No life can go far astray that has formed the habit of daily communion with the heavenly Father.

The prayer may be a little verse memorized or repeated softly after the kindergartner, or it may be a verse of a song sung reverently with hands folded and eyes closed; but best of all, help the children to talk in their own way to the heavenly Father. As the stories of Jesus are told day by day, he should become more real to each little child and more dearly loved, and the little sentences spoken softly to him should come easily and gladly: "Father, I thank you for my baby," "Father, thank you for all the nice flowers," are the sort of prayers whispered each morning by my own little children to him "whom having not seen, yet we love" (1 Peter 1 : 8).

It is interesting to note that the prayers are all "thank-you" prayers.

Much depends of course upon the spirit of the kindergartner in conducting the Bible period. The kindergartner creates the atmosphere of the kindergarten through her personality. The stories told, the pictures shown, may fail to reach the heart of the little child because of lack of earnestness or devotion or love in the heart of the teacher. The kindergartner who is seeking to make Jesus real to her little children must strive daily to make her own life more beautiful that she may not be in any way a stumbling-block to the little lives in her care. The kindergarten age is the habit-forming period. As the little white rootlets of the narcissus bulb reach out in all directions to find food for the plant, so the rootlets of the little child's soul are reaching out hungrily, loving much, imitating all he loves, and slowly forming habits of thought and action. It is the first impression that is remembered all through life. Upon these first impressions so often is built the foundation of all the child's future Christian living and understanding. Much depends upon the faithfulness and devotion of the kindergartner and her realization of the greatness of her task, for to her is entrusted this foundation work in each little life.

The Morning Program

The kindergartner of experience will find no difficulty in planning out the morning program. The Bible period simply takes the place of the "morning circle" or rather *is* the morning circle. In some kindergartens the morning circle is conducted with the children sitting in their chairs around the ring. It is much easier to hold the

interest and attention of the group, especially if it is large in number, if the children come closer together around the teacher's chair, as they would gather for a story hour. The following program or time schedule is suggested for those who may not be so familiar with the kindergarten plan:

9.00- 9.10	Children gather in main room with older boys and girls for a 5 or 10 minute devotional period.
9.10- 9.30	Children march out to kindergarten room, forming a circle. The "good-morning song" courtesy or greeting, games, and rhythms may fill this period.
9.30-10.00	Morning circle or Bible period.
10.00-10.10	Recess.
10.10-10.30	Cracker lunch.
10.30-10.55	Games.
10.55-11.25	Hand-work period.
11.30	Dismissal.

The kindergartner will notice that a period of rest follows a period of activity, and that no period is longer than 25 or 30 minutes. The hand-work period may follow the lunch period if the combination does not mean sitting too long at the table at one time. The children are mentally more alert at 10.30, and it is a better time for hand-work. After eleven, they begin to grow tired, and it is a good time to gather them for games.

The kindergartner will find it easier, especially when the kindergarten is large, to have a definite time each morning to go with the children in a group to the toilet—taking boys and girls in separate groups. For this pur-

pose we have suggested the recess period. Besides helping the little children to form regular habits, it gives the teacher the opportunity to be with each child at this time. It also prevents constant interruptions during the morning program. There is opportunity too at this recess-time for each child to have a drink of water—and a few moments of free play before the bell or triangle calls the children into line to march quietly back into the kindergarten.

The cracker lunch is suggested because of the recognized need of every child of kindergarten age for some very simple lunch in the middle of the morning. Especially is this true of children in schools conducted in the poorer districts. A cup of milk with the crackers would be of great benefit but, when this is financially impossible, the lunch may consist of one graham cracker. At the lunch-time so many little habits of good housekeeping and courtesy may be formed in passing plates and crackers, removing plates, and caring for the crumbs. If there are no little plates available, the children may make some by cutting eight-inch circles from brown paper or from flowered wall-paper secured from sample-books. The lunch period gives splendid opportunity for the learning of " Thank you," " You are welcome," and " Excuse me." It also gives the kindergartner opportunity to introduce the prayer of " thank you " to the heavenly Father, before eating. I have found, in visiting, many homes where the custom of having grace was instituted because the kindergarten child had asked for it at home, just as in kindergarten.

It is a good plan to choose one child from each table as the leader of that group for the morning. His especial work is to pass plates and crackers, remove plates, and care for the crumbs, give out the hand-work and

collect it at the close of the period, and lead his group in marching to the circle. Sometimes, when there is much to do, he may choose another child to help him. Each child at the table should be given a turn to lead, no matter how lacking a child may seem to be in qualities of leadership. Perhaps this is just the experience he needs.

In the Vacation School kindergarten, it is absolutely essential that the attendance be carefully kept each day. This often means a long, tiresome wait on the part of the children, while the teacher goes over her package of cards calling from thirty to sixty names. The kindergartner will find it much easier to keep the roll of each table separately, adding the results together at noon. The cards for each group may be kept in a separate envelope marked with the name of the teacher in charge. While the children are eating their crackers the teacher may run quickly over the twelve or fifteen cards in her envelope and note those that are absent. In this way the roll takes only a moment. If the teacher has no one to place at each table, but is alone without assistance, she may pass from group to group during the lunch period, still keeping the attendance of each table in a separate envelope. If the kindergarten has no lunch period, the roll can be taken just before the hand-work is given out. In the majority of schools the kindergarten children are dismissed from their own room, but in some schools it is desired that the little children reassemble with the main school for the five- or ten-minute closing period. Where they do not reassemble with the others, the kindergarten may have a very simple flag salute of its own.

In the larger kindergartens where the children must be divided into several different groups or tables for the

hand-work period, the securing of assistant teachers to put in charge of each group is often a problem.

Often volunteers from outside churches can be secured—young women without kindergarten training, but with a love for little children and a desire to be of service. If it is not possible to secure volunteer service in this way, the kindergarten may find among the older girls in the main school three or four who will be eager to come into the kindergarten each morning as "teachers." It is not expected, of course, that our little adolescent girl can take the place of a teacher of training and experience, but she can often be a very great help in being responsible for one table or group, getting the material ready and carrying out from day to day the plan of hand-work which the kindergartner has explained to her at the noonday conference. The little girl helper has often crude ideas of discipline, and has a tendency to do the children's work for them because she can make it "look so much nicer," but under the loving guidance of the kindergartner she will learn how to help best in a quiet, loving way, leaving to the mother kindergartner the problem of discipline to which she is not equal. Much depends upon the selection of the little girl teachers and upon the kindergartner's ability to guide and train them.

Train the children to do all they can to help themselves and each other, remembering that a child grows best through doing, not by letting others do for him. Show them *how* to help, keeping the room clean and orderly, and leaving tables and floor beneath them just as beautifully clean at the end of the hand-work period as at the beginning. Help a child to be quick to see an opportunity for helpfulness, bringing a chair for a visitor, shutting a cupboard door, or running to the assistance of

a younger child. Some of the children may help before nine o'clock in getting out the materials and song-books, tidying the room, and arranging the little vases of flowers on each table. The spirit and program of the entire morning should be in keeping with that of the Bible period—or the Bible period will not be of great value. I am reminded of a kindergarten once visited where a young teacher, an earnest Christian girl, was in charge of fifty little active Italian children. They proudly recited twelve or fifteen memory verses about "loving one another" and "being kind," yet at dismissal, a few minutes later, they left the floor and table covered with paste and paper scraps; chairs were left pushed out from the table in all directions; Tony took little Rose's penny and ran home with it, and some of the big kindergarten boys pushed roughly past the others in an effort to be *first* at the door, knocking down little Jennie, who happened to be in the way.

Strive to keep the spirit of the kindergarten very quiet and very joyous, working each morning for definite growth. The kindergartner should ask herself quietly at the close of the six weeks as to what she has really accomplished in laying the foundation work in the lives of these youngest children, whether or not there has been *real growth* and where.

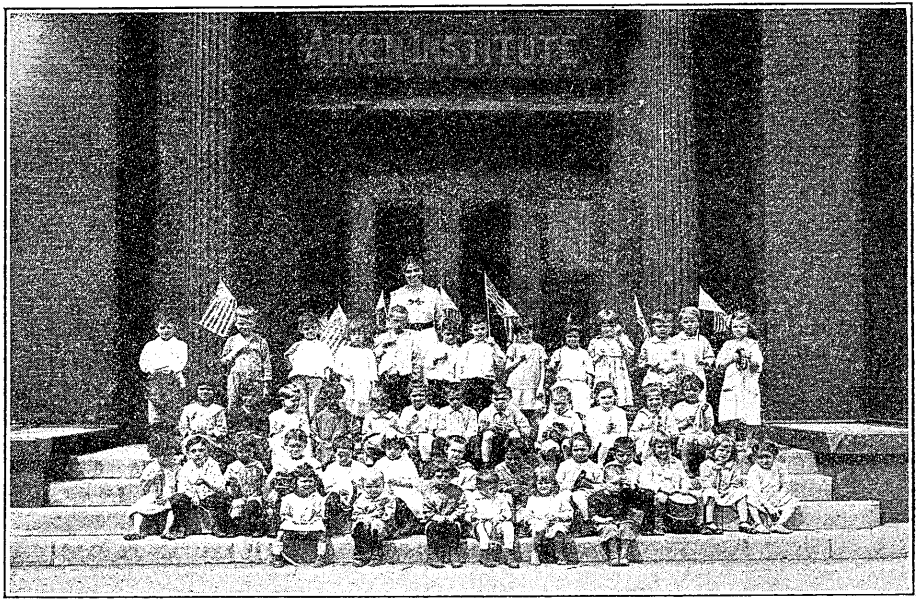
Plays and Games

The games should be chosen to meet the special needs of your group. There are many different kinds of games, but for use in the Vacation School kindergarten I would suggest four different types, each meeting a distinct need: *First,* games for development of the larger muscles—jumping, running, skipping games where all the children

may be active at once; "the jumping game," stoop tag, walking tag, and fox and chickens are all examples of this type. *Secondly,* games for the development of the senses, especially games of sight and hearing—developing memory, the power of attention, quick action, and quick thinking; "the mystery man," "dog and bone," "hunting for pussy," and the "brownie game" are excellent games of this type. A paper-covered book of singing games entitled "Peter Piper and Other Sense Games," containing a large selection of excellent sense games, can be ordered from The American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa. *Thirdly,* ball games; every kindergarten should have at least one large rubber ball for circle games such as "roll over come back," "hot ball," "rolling, rolling over it goes," "hiding the ball," etc. *Fourthly,* the dramatic game, which will consist largely of playing out the Bible stories or dramatizing some trip to park or woods where the children have spent a happy morning. The most valuable games are those of the child's own making, for self-expression is the basis of real growth. *Fifthly,* the numerous finger-plays and little games which can be played at the table during waiting times. It is impossible to describe in this chapter the method of playing each of these games, but the kindergartner may find all these and many others carefully explained in two kindergarten manuals written especially for the Daily Vacation Bible School kindergarten to which reference will be made at the close of the chapter.

Songs

The songs should be few in number, very simple, and close to the children's every-day experience. The kindergartner must watch that the children sing sweetly and



NEW AMERICANS, KINDERGARTEN, AIKEN INSTITUTE, CHICAGO

that the hymns are sung very reverently. Be sure that every word in the song is simple enough to be understood by the smallest child. Many kindergartners have asked for some *one* song-book, especially prepared for the Vacation School kindergarten, where they might find a collection of best songs and hymns and also rhythms. As yet no such music-book has been published, but I would recommend the following two or three books as especially good, from which the kindergartner may select material: "Songs for Little People," by Frances Weld Danielson and Grace Wilber Conant, published by the Pilgrim Press; "Songs and Games for Little Ones," by Walker and Jenks, published by Oliver Ditson Co.; "Carols," a little, inexpensive, paper-covered booklet by Mrs. Leyda, published by Leyda Publishing Co.

In "Songs for Little People" the following songs are suggested for use in the kindergarten:

"I Have a Small Family Here."
"Jesus Bids Us Shine."
"Be Ye Kind One to Another."
"Saviour, Teach Me Day by Day" (a prayer-song).
"Jesus, Friend of Little Children" (used as a prayer).

In "Songs and Games for Little Ones" the following are especially good:

"There was Once a Little Birdie."
"Little Lambs so White and Fair."
"Who Is It Brings the Flowers."
(Chorus of "The Alder by the River.")

"Carols" is suggested especially for one song found there, though there are many others which the kindergartner may wish to use.

"Our Father in Heaven Whose Love is so True" is very sweet and simple and much loved by the children.

A book similar to "Carols" is "Melodies." It contains many lovely little songs, among them one which our children have made into a little good-morning game. One child walks around the ring as we sing together softly:

> May each new morning seem to say
> There's something happy in the way
> And God sends love to you.

Three times the last line is sung, and each time the child stops and bows to one child in the circle as we sing "to you." The last child chosen steps into the ring, and we sing the song over again as he marches around the circle singing the message of "God's love" to three other children.

Another book excellent for its number of short simple songs and a variety of rhythmic games, such as "see-saw," "swinging," and "playing tops" is "Childland in Songs and Rhythm," Barbour & Jones, published by Arthur P. Schmidt, 8 West Fortieth St., New York. This and all the other books named may be had from The American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa.

The kindergartner will want a simple good-morning song, and also a good-by song. One which our children love is very simple—"Good Morning, Good Morning, a Happy Day to You." We sing the same song at dismissal, simply changing it to sing "Good-by, Good-by, a Happy Day to You." I do not know where the music is to be found, almost any melody could be used. For a "thank-you" song, I would suggest chorus to "Can a Little Child Like Me" found in "Songs and Games for

Little Ones." The grace is simply "Father, we thank thee, Father, we thank Thee, Father in heaven, we thank Thee."

Hand-work Equipment and Materials Needed

Many Vacation Schools are held in churches where there is no equipment for a kindergarten other than perhaps some little chairs used in the Primary Department on Sunday. Kindergarten tables can be made by securing some large planks from a lumber company. Four or five boards placed side by side and held together with a piece of wood nailed across them on the under side, about a foot from each end, will make a good table-top. This can be laid across two small horses or, if these are not available, it can be held up by a large chair placed under each end. The number of tables needed will depend upon the number of children in the kindergarten. No more than twelve children can sit comfortably around the ordinary kindergarten table.

In the Sunday school where hand-work has been introduced as a part of the program, there may be scissors, or crayons which can be used, as the kindergarten must often be run with the minimum of expense. Where there is absolutely no material on hand, I would suggest purchase of the following list. A great deal depends, of course, on the number of children in the kindergarten and into how many groups or tables they are divided. For a kindergarten of from thirty-five to fifty children with no more than twelve children at a table the minimum need would be:

1 doz. blunt scissors,
5 doz. crayolas (1 doz. each red, yellow, green, blue, brown),

1 quart jar of paste,
1 package of paste sticks,
1 ream of manila drawing-paper,
1 package size 18 x 24 brown construction paper,
6 packages of construction paper, size 9 x 12 (colors, green and brown),
1 large rubber ball.

It would be desirable to add to the list if possible,

1 doz. paint-brushes,
5 tubes of water-color paint (colors, green, blue, yellow, brown),
10 lbs. of moist clay for clay modeling.

These materials may all be purchased from the Milton Bradley Co., Seventeenth and Arch Sts., Philadelphia, or from Thomas Charles & Co., Western agents, 2249 Calumet Ave., Chicago. Roughly estimated, the expense of the material as listed for the term of six weeks, should not exceed eight or nine dollars. An appropriation of ten dollars would also purchase one of the kindergarten song-books. Empty spools (from which lovely furntiure for a doll-house may be made), milk-bottle tops (used for wagon-wheels), scraps of colored paper and sample wall-paper books—all these may be often secured without expense and utilized in many lovely ways. Empty shoe- or blouse-boxes for doll-houses may be secured from the nearest men's clothing store. Boxes in good condition and of uniform size can be purchased in large quantities for a small price.

The material listed gives opportunity for a variety of hand-work—cutting, drawing, water-color work (including shadow pictures and making of posters), clay modeling, paper folding, and paper construction.

It is not possible to give in this chapter a complete outline taking up any special line of hand-work and showing the progression from day to day but, just as the kindergartner has a carefully worked-out plan for the stories and games, so she must have worked out a definite program of hand-work, by which the little child may grow from day to day in skill and self-expression. Too often the kindergartner has been satisfied simply to fill the time with anything to keep the children occupied, drawing pictures and making paper-chains day after day with no special thought of growth, either in ability to handle material or in self-expression. When possible, the hand-work should relate the play idea of the day.

Where the play idea or subject is based on the Bible stories it may be more difficult to relate the hand-work; and yet it can be done. As the stories are told of Jesus as he touched the home life of little children (the story of Jairus' daughter and Peter's wife's mother for example) the doll-house may be constructed from shoe-boxes, construction paper, and empty spools; as the stories are told of Jesus as he walked down the streets of Jerusalem, the children may construct their own street of houses and stores, constructing perhaps at last even the little mission church itself. There is no space to give here full directions for making all the furniture for the doll-house or the buildings for the street, but it is all really very simple. Every piece of furniture, every part of the street is made from the same pattern, simply a square of paper folded into sixteen smaller squares.

Definite directions for the making of the sixteen-square fold, and a great variety of the objects constructed from it as a foundation, may be found in two manuals written especially for the Daily Vacation Bible School kinder-

garten that may be had from The American Baptist Publication Society, Philadelphia. Series I is entitled "Listening to Our Heavenly Father," and Series II, "Talking to Our Heavenly Father." Several pages in each manual are devoted to description of plays and games of the five different types suggested in this chapter. The manual may also be of help to the kindergartner desiring a prearranged program of Bible stories for the six weeks, written out as they may be told to the children with memory verse, pictures, and other helps suggested with each story. From the general theme of its story program, each manual takes its name.

This correlation of lesson material and expressional work is also presented with each lesson in the manuals of the Beginners' Department, prepared by the Church Vacation School Division of The American Baptist Publication Society. These two texts will be found to supply abundant material. They are prepared for use with four- and five-year-old children, and are known as "Getting Acquainted with the Heavenly Father," first and second years.

For the teacher who may wish to work out a story program of her own, I would suggest the two books written by Laura Cragin—"Kindergarten Stories for the Sunday School and Home" and "Old Testament Stories," published by the George H. Doran Co., New York. Also, "Tell Me a True Story," by Mary Stewart, published by Fleming H. Revell Co.

As I look ahead to the summer months of our Church Vacation School with the many problems arising each day, I think of the story of Cara who was called by the village women one morning in the early summer-time to work with them each day in the King's new garden. Cara

started for the field, but was stopped by a little child lying helpless and sick across her path. She carried the child back to her home and cared for him. She could not go to work in the garden that day, or the next. There were little clothes to wash and mend and the child must be taught many things. She taught him how to weave little baskets from grasses and make beautiful picture-books of birds and animals. And often she sat beside him and told him beautiful stories of love and service. And so the days slipped by filled with the trivial details of work for the little child. Then one day the King came to look at his garden and reward the workers, and also to ask why some of the people had not worked in his garden at all. "Why did you not come to the garden?" he asked, at Cara's door. Then Cara pointed to the little child sitting beside the window in the sunshine, making a little vase from a lump of clay. He hummed a happy little song as he worked.

"I could not leave the little child," she said. But as the King looked, he gave a cry of joy, and caught the child in his arms, for it was his own child who had wandered away from home, and had been lost for many months. When the child had been lost, he had been sickly and cross and stupid, but in the sunshine of Cara's love he had grown strong and happy and bright. As Cara looked into the King's eyes, she forgot the weariness of both body and spirit which she had often felt during the long procession of commonplace every-days. She forgot the many little personal sacrifices of the days that were past. She was glad, because she had planted her little garden in the heart of one of the King's children.

So during the warm summer days of the Church Vacation School, may we come each new morning to our little

children in the kindergarten, with a great joy, that to us has been given the privilege of tending gardens in the hearts of the King's own children. May we each one, in the task that is given us, show devotion and courage and faithfulness.

VIII

STORY-TELLING AND DRAMATIZATION

STORY-TELLING AND DRAMATIZATION FOR YOUNGER CHILDREN

MARY A. HARGREAVES

Probably ever since there was a spoken language and things began to happen there have been story-tellers. In the old days before there was a written word he was the historian, and to him we are indebted for very early Bible history. Even after there was a written language the story-teller still functioned, because for many centuries the people did not read and the story-teller was their library, and his was the task of inspiring each generation with the stories of the great deeds of the past. And well he played his part.

The story-teller of today has a task no less important, for to him or her is given not only the privilege of historian but that of molding the ideals of the young. Let no story-teller underestimate the value of his art, and let no teacher feel that he is really a teacher until he can tell stories. As long as twenty-four years ago, G. Stanley Hall said, "Of all the things that a teacher should know how to do, the most important without exception is to be able to tell a story." It is not so difficult, and because it is so important every teacher will try to become a story-teller.

For every one, from the tiny child up to old men and women, the story has its value, but the teachers in the Church Vacation Schools are especially interested because of its peculiar value for children. The stories you tell a child he remembers always, and they become not only a part of his mental furniture but, because they shape his ideals, part of the structure of his character. Often the teacher, telling stories that make virtue attractive and interesting and living, accomplishes with his audience what the preacher has been helpless to do with his.

In our work we tell stories to amuse the children, and by no means unimportant is this use of our tool. Happy children are good children, and a large contribution to their character is the joy they get from the story.

The story is used to make virtue attractive or interesting. Abstract truth is difficult for a child to grasp, but a story of another child who has done the finer deed, told in an interesting way, makes the deed attractive because the hero was.

The story is told to develop imagination. For many years the imagination of the child is his chief means of training, and this is therefore his greatest need. The story does this (especially with young children) as nothing else can.

The story is used to stimulate the emotional life of the child. Not until the individual experiences in his emotions, does he know or grow. The story is especially designed to feed the feelings and emotions.

The story broadens the vision. When one considers how limited is the life of every one, how very few of us ever get very far from the place where we are born, how few people we meet, and the fact that these people are nearly all of one class, one can see that the service the

story renders, when it takes the child into other lands with entirely different people, is invaluable. Because it does this, it broadens his sympathies and his interest. He is better able to live in the other child's experiences and to put himself in the other's place. It gives him a desire to know more about these people and places. Many times it inspires him to travel. The story helps the child to make decisions, because it pictures the results of decisions. The story makes real when the discussion of the abstract does not.

We use the story to create an interest in books. Many times a teacher should say, "If you have liked this story, more like it can be found in a certain book, or more stories about this character can be found in such a tale or such a book."

It goes without saying that the story should be of such fine literary merit that it will help mold the taste of the child.

Finally, we tell stories to stimulate action. In the story is action worthy of emulation, and it creates a desire to act along the same lines.

This is St. John's definition of a story and there is none better: "A story is a narrative of true or imaginary events which form a vitally related whole, so presented as to make its appeal chiefly to the emotions rather than the intellect." Religious education is the education of the emotions and feelings. In planning all story material, it should be remembered that that which makes only an intellectual appeal is useless for our purpose. Although history is not story, a great deal of history can be and is story.

The next test is the form. A story has a beginning, a succession of events, a climax, and an end. It has a plot

which unravels and has a solution, then the climax. It has a hero, and it has action. The beginning is the first act which introduces the characters. This should be brief. "There were five of the McCorrigle children, and they lived with their mother in a tenement. Danny was office-boy in a law office. Ellen was a cash-girl, and even Peter carried papers after school. Mother McCorrigle went every day to work in other people's houses." This is enough. Anything else you need to say can be said as you go along. The succession of events are the orderly steps of the story, leading up to the climax. Each one of these events is related to the rest and has a bearing on the point of the story. The climax is the high place and is the solution of the plot. In the story of the Prodigal Son, it is where the son says, "I will arise and go to my Father." In your climax should be the point of your story, and if the point has been well made, no other "moral" is needed. If one finds that the succession of events and the climax have not made the point, go back and reconstruct your story, but never attempt to tack on a moral. Remember what Henry Van Dyke said, "I pray I may never tag a moral on to a tale or tell a story without a meaning."

The conclusion is often in the climax and can finish the story, but sometimes it is necessary to dispose in a few sentences of the characters and the situation.

In choosing stories to tell, remember always the children to whom they are to be told. Think of their interest and experience, knowing that in all teaching one has to begin where people are if he would take them anywhere. Children from three to six live in a world of realism, and they like stories of animals and other children. Also take into consideration the child's environ-

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ment. One who has spent his life on the city streets will not readily be interested in stories of country life, though stories of animal life as he knows them will appeal to him. These children love rhymes, and stories which have much repetition are especially attractive to them.

Children from six to nine like the wonder story, so the fairy tale—the miraculous—is what they want. And the miraculous element in these stories is not so miraculous to them. To them all of these things are quite possible and probable. The child likes to have his villain definitely bad and definitely punished, and his hero immaculately perfect, receiving every reward. Because of his limitations, the severity of the punishments does not distress him. The story should be concrete.

Children from nine to twelve have entered still another phase of experience. They recognize law, and stories that disregard law have little charm for them. The story has to sound true, and they often want to know if it really happened. They want stories of action and physical heroism, and that form appeals to them more than moral heroism. Tell them stories of good people, who have performed deeds of bravery.

The boys and girls in the next group, (the older boys and girls) who are not so numerous in our Vacation Schools, are entering what we call the romantic period. Give them stories of moral courage and fine love stories in addition to tales of action.

After the story-teller has chosen stories graded to suit the needs and interests of his group he is still reduced to the necessity of choosing stories that he loves, for he never will give to his hearers anything with his story if it does not appeal strongly to him. Some one has said: "When you make a story your own and tell it, the listener

gets the story plus your appreciation; it comes to him filtered through your enjoyment, the filter of your personality." "You give some of yourself with the story."

Having found the story, prepare it for telling. Many stories, especially Bible stories, have elements which are of interest to several groups, and the teacher will decide which truth he wishes to emphasize. The story is then built around that. In preparing the material, care should be taken to leave no confusion between right and wrong; if irreverence, cruelty, or smartness appear, they should be properly punished; mawkish virtue should be eliminated (the characters should be wholesome and natural). Unfamiliar expressions and words and terms which might have two interpretations should be avoided. Some children in a city Sunday school thought the "kid" in the Joseph story was another child.

Learning the story does not mean memorizing it. The teacher who memorizes becomes a reader, and the reader never has the opportunity with the story that the story-teller has. The order of events should be learned, and only such parts as the repetition for little children or speeches, which must be exact in order to keep to the point, or the case of the speech of Jesus, which must always be reported accurately, should be memorized. Whatever liberties one takes with the Bible story—and many are permissible—none should be taken with Jesus. The story should be kept flexible so that what the story-teller does is to describe in his own language a series of pictures he is seeing. "Know this so well that it is a part of your personal experience, so that you do not have to think of it, but will tell it as though it were some experience you were remembering."

The story should be told dramatically. This does not

mean with many gestures; too much gesture would detract from the story, unless one is in his ordinary conversation is given to that. It does mean telling it as though he were seeing and feeling, and if he is, he will tell it that way. This means that he will tell it naturally and with the same facial expression used in every-day conversation when he was telling some incident which greatly interested him. That is unless he has some nervous tricks which would affect his hearers. A recent story-teller really made even the children in her audience nervous by the incessant moving of her hands and feet.

The story-teller will remember to keep close to his audience and try to avoid having furniture or pillars between them. He will take off any jingling or dangling things. These help to detract. If some child should get restless, the story-teller will not stop to reprove, but simply address one sentence to him: "And so, Johnny, what do you think, that little girl went to sleep in the middle-sized bear's bed." If an important part of the story is forgotten, and the story-teller afterward remembers it, instead of saying, "Oh, I forgot," he will watch for a place in the story where he can bring it in easily.

One of the interesting developments of story-telling which is attracting teachers in these days is dramatization, and this is an excellent opportunity for the teacher to get from the child an expression of what the story has meant to him. It is also an opportunity for the child to receive a deepening of the impression that he has had. It further enables the child to overcome self-consciousness. It gives an opportunity to develop team-work and cooperation. This work should be done very simply, with the smallest amount of costumes and properties, and with very little learning of formal lines. As a matter of

fact it really is nothing more than playing out the story. After the story has been well told so that the children surely have it, and after they have talked it over a number of times, the teacher should with the help of the children assign parts, and then let the children, themselves, as far as possible work out the dramatization. However, after they have gotten the spirit of the story and know the detail, it ought not to be necessary for the leader to do much more than a very simple directing. Every step that the child takes in the development, which is entirely of his own initiative, is one more item of his self-development. The teacher's desire is not so much a finished product as an expressional activity. Many times he could by imposing his own phraseology, properties, or form, offer a piece of work that is artistic, but the thing that he desires is that these children shall in their own way act out the story as they have received it.

DRAMATIZATION FOR OLDER BOYS AND GIRLS AN OVERLOOKED OPPORTUNITY

BY CHARLES ARTHUR BOYD

Author of "Worship in Drama"

Among the many opportunities of the Church Vacation School there is one which is all too commonly overlooked. It is an opportunity which, rightly handled, is likely to secure a much larger degree of interest in the Vacation School on the part of the older boys and girls, impart a fuller knowledge of the Bible, and at the same time develop an intimate association between the instructional periods and the expressional activities. This wonderful Aladdin's lamp which may accomplish all these things at once is the opportunity of

Biblical Dramatization

While every worker with older boys and girls and young people is perfectly familiar with the desire on the part of these young people to "give a play," while our leaders in missionary education long ago recognized the value of the pageant and the drama as a means of teaching missions, relatively little has yet been done in Sunday school, young people's societies, or in Church Vacation Schools toward the utilization of this perfectly natural instinct.

Among the claims frequently made is that it is possible to impart a greater amount of Biblical information during the five or six weeks of Vacation School than is given in all the rest of the year in the Sunday-school sessions. But even the Church Vacation School has until now quite largely overlooked one of its finest opportunities for the fixing in the minds of the older boys and girls some of the great messages of the Bible—their presentation in dramatic form.

Some Reasons Why

Some of the reasons which may be cited for the leaders of the Church Vacation School undertaking this new line of effort are the following:

1. Many of the Bible stories, especially those of the Old Testament, have messages of peculiar helpfulness and application to older boys and girls. Because of this, these messages should be emphasized by Vacation School leaders.

2. Interesting though these messages are, and applicable though they are to youth, they are frequently missed by youth because of the uninteresting form in which they

are presented. A hurried reading or a fragmentary study does not bring out to the minds of young people the beauty and significance of such messages as the book of Ruth.

3. Bible scenes and customs are so far removed from those in which our young people live that it is difficult for them to visualize the story and realize the message. Hence some sort of treatment of these great stories is needed which will make them increasingly real to youth.

4. Young people as a rule love the dramatic. The dramatic instinct is native to youth. It is partly because of this that the "movies" have so universal an appeal to young people. It is surely high time that the church utilized this native instinct of young life instead of merely condemning it and allowing commercialized amusements to provide chiefly the cheapest and tawdriest of "stuff" to satisfy this demand.

5. Much of the Biblical material, particularly in the Old Testament, lends itself admirably to presentation in dramatic form. Many of the messages especially needed by youth, like that of real courage in the story of Esther, are not only interesting, but even thrilling, when arranged in drama form and presented by a group of young people who have caught a vision of the significance of the message.

6. A desirable combination and correlation of the craft work with the instructional periods of the Vacation School is possible through the Biblical dramatization. In the instructional period, a group of older boys and girls may study some great Bible story, under the guidance of a sympathetic instructor, and then in the craft-work periods which follow may work out, through consultation of books on Bible scenes and customs, the scenic settings

needed, and the girls may devote themselves to the making of the costumes required for the presentation.

Ways and Means

In order that this article may be thoroughly practical and not merely theoretical, some definite suggestions as to how to go about this sort of work are given in the hope that they may prove of practical value to many Vacation School workers.

1. *Planning.* In the planning of the program before the school opens, include in it a definite place for Biblical dramatization. The amount of it which may be done will depend, of course, upon the length of the school term and also upon the number of older boys and girls in the membership of the school. It should, perhaps, be stated definitely that these suggestions do not apply at all to the smaller children of the school, nor to such simple dramatic reproductions of Bible stories as are frequently given in an impromptu manner by the children of Primary and Junior grades under the name of "playing the story." This is not because the present writer does not believe in those simple, impromptu dramatizations, but because, his space being limited, he is compelled to confine himself to the more neglected field.

This planning should include the selection of the story or stories which are to be studied for dramatization. If the school has a six-weeks' session, it should be entirely practicable to plan for the study and presentation of two dramas, the first to be one of the shorter stories, like that of Micaiah the Truthful, which may be given before the school itself as a part of the morning program about midway of the term. This should be done with the simplest possible scenic effects.

The chief emphasis in the planning and work will, however, be placed on one of the longer stories, such as Esther the Daring, to be presented, with complete scenic effects, by the older boys and girls of the school to their parents and friends on the closing exhibition evening of the school. This would be the contribution of these classes to this evening's program and also would be their presentation of their craft work, that of the boys being shown in the making and arranging of the scenery, and that of the girls in the making of the costumes.

2. *Study.* While it is possible, and in some instances may be necessary, to purchase copies of the Biblical drama already arranged for presentation, the more desirable thing is to have this group of older boys and girls (united under one instructor for this period) study the Bible story or stories and themselves, under the direct guidance of the instructor, prepare the drama. This, because it then becomes their "very own," is sure to have a greater interest for the group than any printed drama, and they are therefore apt to present it in a more genuinely interested manner.

3. *Rehearsal.* If the study plan suggested above is followed, approximately half (and possibly two-thirds) of the periods available should be given to the study and preparation of the material. Then, perhaps two weeks before the exhibition evening the study period will be given each day to rehearsal. It will be important to utilize the entire group in the drama, as many of them as can possibly be used serving as participants. It will probably be necessary to have two rehearsals in the room in which the drama is to be given, with full scenic effects and in complete costume. This will be necessary to overcome any tendency toward self-consciousness in the un-

accustomed Oriental costumes, as well as to accustom the speakers to the use of their voices in the larger room.

4. *Scenery.* While some scenic effects are desirable, it should be kept in mind that many of the Old Testament stories had most of their scenes out-of-doors, and that simplicity in scenery is much to be desired. The work of the boys' group in the preparation of the scenery will be greatly helped by the careful study of Palestinian photographs, particularly the Underwood stereographs and such paintings illustrative of Bible scenes as those of W. L. Taylor.

5. *Material.* Among the many Bible stories which lend themselves admirably to this type of presentation, the following may be mentioned as having peculiar appropriateness to this Vacation School work:

Old Testament: Joseph and His Brethren (particularly the scenes in the field of Dothan and in the palace of Joseph, the Prime Minister of Egypt); Deborah (for a group of girls); Ruth the Loving; Jonathan and His Armor-bearer (1 Sam. 14 : 1-23); Elijah; Micaiah the Truthful (2 Chron. 18); Nehemiah the Enthusiast; Esther the Daring.

New Testament: Scenes from the parables of Jesus; Peter and Cornelius (Acts 10); Scenes from the Life of Paul, particularly his defense before Agrippa (Acts 26); Onesimus and Philemon.

Material Already in Drama Form. A partial list of the material already available in drama form for those who do not find it possible to prepare their own dramas includes the following:

"Joseph and His Brethren," by F. H. Swift; W. B. Harrison, 47 Broad St., N. Y.

"Biblical dramas," by W. N. Hall; Pilgrim Press, Boston. (This set of twelve pamphlets is intended primarily for reading, but might be used for real dramatic presentations.)

"The Drama of Esther," given by Y. W. C. A. Training School; Woman's Press.

"A Pageant of the Church," E. B. Forman and M. E. Stone; Woman's Press. (This contains two scenes from the Life of Paul.)

"The Sunday School Pageant," by A. B. Ferris; Pilgrim Press. (This contains the scene of Paul before Agrippa.)

"Saul of Tarsus"; The Standard Pub. Co.

"Ruth the Loving," by C. A. Boyd; The Pilgrim Press.

In addition to the above, the present writer has prepared four other Biblical dramas which are available (at present) only in manuscript form. The titles are as follows: Deborah the Fearless, Micaiah the Truthful, Nehemiah the Enthusiast, Isaiah the Statesman.

"The Dramatization of Bible Stories for Children," by Elizabeth Miller.

"Esther the Daring," by C. A. Boyd; The Judson Press.

"Worship in Drama," by C. A. Boyd; The Judson Press.

Biblical dramatization offers to the Vacation School worker a new field of real opportunity to make the heroes and heroines of the Bible live again and to implant their messages deep in the hearts of older boys and girls. It should be undertaken in an increasing number of schools each year.

IX

THE BIBLE IN DRILLS, GAMES, AND HAND-WORK

Every Church Vacation School should have a generous supply of Bibles. There should be enough Bibles to furnish each Junior and Intermediate pupil with one. The church should have these as the permanent equipment for its work as surely as it has hymn-books, seats, and musical instruments.

These Bibles should be used in the school every day. In the following Bible drills, games, and hand-work, there is offered a great variety of methods which will both interest the children and at the same time make the Bible a living and usable book. Every one of the following methods have been fully tested in Vacation School, Junior Societies, Sunday schools, and children's meetings. It is absolutely amazing, the knowledge of the Bible that any Junior or Intermediate child will acquire during the four or five weeks of a Vacation School by means of a daily fifteen-minute period of Bible drills or Bible games. This work can be supplemented by certain types of Biblical hand-work.

In this chapter, no attempt is made to correlate the work or to suggest definite projects. Rather this is a chapter of source material. The correlation must be made by the teacher in the daily teaching themes. The suggestion is made that from these various Bible drills and games and hand-work, the teacher select and use day by day those

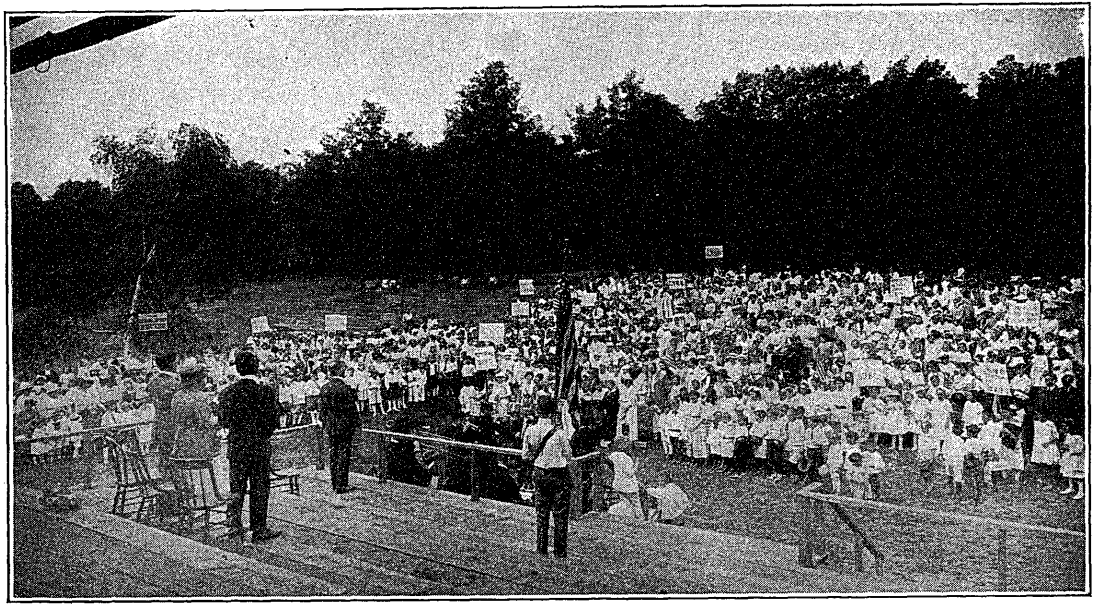
that fit into the daily or weekly theme or into the project which the department may be working out.

The author has had the great joy of using many of these drills in children's meetings and in Vacation Schools. Why should not all our children in Vacation Schools have an opportunity to know the Bible and know how to use it? Knowing its stories and being familiar with its contents, they will surely love it. These drills can well take the place of formal calisthenics or be a part of the expressional activities and take part of the period used for hand-work.

This note of warning. The Bible should always be handled reverently. Its pages ought not to be torn and needlessly soiled nor its binding broken.

Each pupil should have the Bible in his hand. He should be shown that it is made up of many books—66 in all—that there are two main divisions, the Old Testament and the New Testament, that the Old Testament has 39 books, and the New Testament 27. These numbers can be easily remembered by this little plan. How many books in the Old Testament? 39. There are three letters in the word "Old," nine letters in the word "Testament." Take the words "Old Testament" and substitute the number of letters for the words, and the result is 39. To remember the number of books in the New Testament, multiply the two numbers, 3 x 9, and the result is 27.

By opening the Bible exactly in the middle, he will find Psalms. By opening the right half in the middle, he will come to Matthew. Matthew is the first book in the New Testament. Thus he will learn that the Old Testament is the first three-fourths of the Bible, and the New Testament the last fourth of the Bible. He can also be taught the various main divisions of the Bible. Then with the Bible in his hand, he can actually find these books



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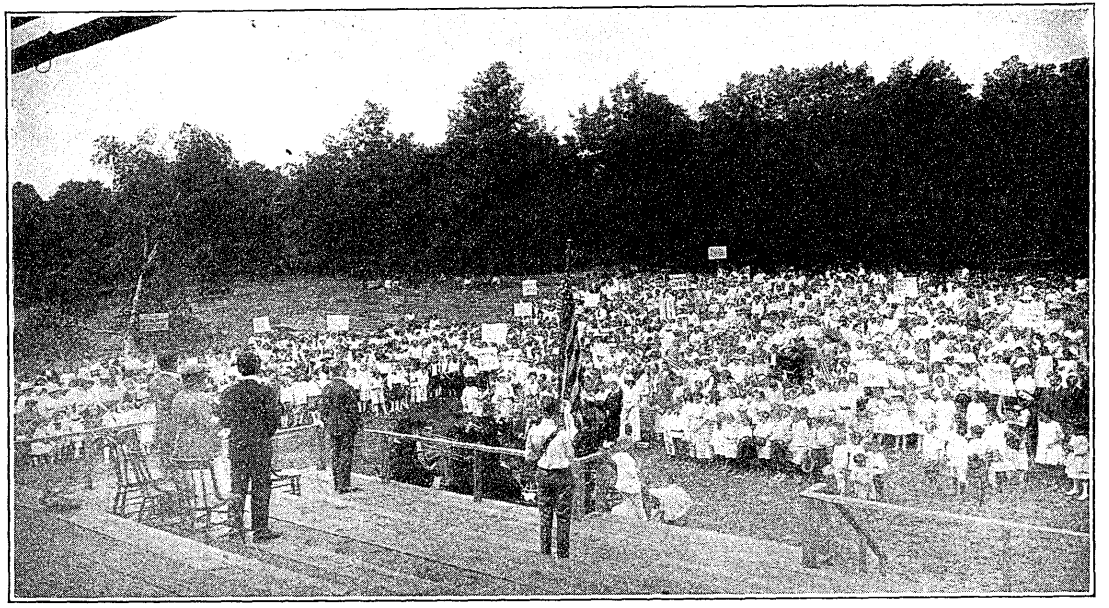

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and locate them. A little later, each book can be located. A few days of actual use of the Bible will enable a pupil to locate rapidly any book of the Bible. This will be much better than to depend upon the index or promiscuous leafing over the book to find any chapter or book in the Bible.

Book Drills

It is not sufficient for a pupil to know by heart every book of the Bible. He should know how to find that book quickly in the Bible itself. He should have a mental picture at once of the principal characters, stories, and chapters of any book as it is named. On the other hand, when any of the great Biblical characters are named, when a Bible story is told, or when a great chapter is mentioned, he should be able to turn instantly to the book which tells about them.

There are many interesting ways in which the books of the Bible in their relations to other books and the contents of these books may be taught. Several of these are given. But nothing will take the place of the actual use of the Bible in the hands of the pupils themselves.

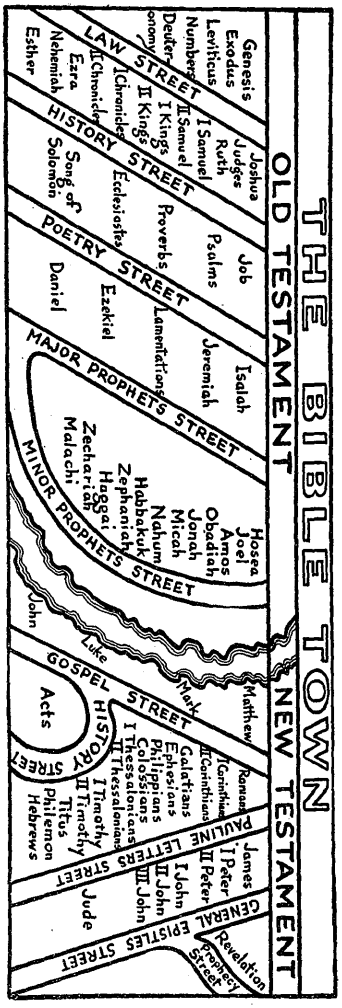
Book Posters. Make an illustrated poster of each book of the Bible. Let the children do this themselves. This poster should have the name of the book printed very plainly. Any picture that will illustrate a person, an event, or a chapter or teaching in the book can be pasted on. This can be an original drawing or some well-selected picture found by the children themselves under the direction of the teacher. To illustrate ways in which this may be used: A poster has been made for each of the first five books of the Bible. These are given to five boys who are asked to arrange themselves in the order that the books

occur in the Bible. The others watch to see if the order is correct. Then another group of five is given a chance. It may help if the teacher times the groups to see which one can do it quickest and quietest. This is very easy for the first five books, but not so easy when the next twelve of history are added. It is quite difficult when the entire 39 books of the Old Testament or the 27 of the New Testament are used. Another use of the poster is this: A child is given the poster of a book of the Bible. This pupil stands in front and holds up the poster. As any pupil thinks of any outstanding person in the chapter, he comes forward and stands with the first one, and says, "I am Moses" or "Ruth," or whoever the person is. Then he tells something about that person. Or he could say, "I am the Ten Commandments" or "the Love Chapter"—naming a chapter in the book. Or one by one those who know a verse from that book could stand and repeat it.

Wooden Frame Rack. Size about 30 x 40 inches, made in a large oblong frame of light wood. Make oblong paddles about 1½ x 8 inches, with screw-hooks in the top of each. These paddles are hung on little hooks on the large rack. The frame and paddles may be plain, varnished, or the paddles may be painted in colors for the different divisions of books. They can be left plain, or the first letter of each book may be printed on the representing paddle. Questions are asked and stories told while the pupils in turn go to the rack, and take off the proper paddle. The paddles may be returned to the rack by some similar scheme.

Bible Library. Out of a little wooden box make a secretary with shelves. You can fasten on doors with Bible pictures pasted on them if you wish. The entire Bible can be illustrated this way, or just the New Testament.

Make the books from little blocks of wood, from pasteboard pill-boxes, or from safety-match boxes, covering each with colored paper. If you just use the New Testament, cover the books according to their divisions, with green, yellow, and black paper; Acts and Revelation in black. Paste a small square of white paper on the back near the top and print on it the name of the book it represents. Sometimes these books are hollow. Inside each book is placed a list of the principal characters, events, stories, and chapters of each book. Here too drills may be used.



For instance, the teacher might describe a book by telling something of its author, its principal characters, stories, events, or chapters. The first person knowing what book was meant could go to the Library and draw out the book. Or the teacher could give out a slip of paper.

Bible Town.[1] The Bible Town is one of the many devices to help visualize the divisions and books of the Bible. A simple form for preparing such a map is to take a sheet of heavy express paper 30 x 90 inches, draw the outline and print in the names of the books as per the illustration.

The Bible Town can also be made by taking a strip of muslin 30 x 50 inches. Size with starch tinted pink in color. Draw the river to divide the Old and New Testaments, making it blue. Beginning with the Old Testament make a street for each division colored tan or gray. Then paste the house, stores, churches, etc., on each street naming for a book in that division. Where there is more than one section of a division, such as the major and minor prophets, have a smaller street run into the larger instead of having an independent street.

The members of the C. V. S. make the chart. They may contribute pictures of homes, schools, churches, etc., to represent the books and help in arranging them in their proper places. It will make the lesson more valuable if the houses are selected to accord with the size and significance of the book.

A trip through Bible Town can be made very interesting to Junior boys and girls. At first they make the trip slowly on foot, learning and locating the book houses on each street. After they have thus become acquainted with the town, they may make the trip by auto to see how quickly they can drive the length of each street, naming the houses as they go. Some Juniors have gone down Old Testament History Street in six seconds.

It adds interest to teach them that New Testament

[1] "Bible Town" was furnished by Miss Lena Esther Smith, Children's Division Representative, Presbyterian Synod of Iowa. It is printed in "The Junior Society in Action," by James A. White, and is used by permission of the author.

History Street opens out of Gospel Street opposite the house of Luke because Luke is the author of the book of The Acts, and the Prophecy Street opens out of General Epistle Street opposite the house of John because he wrote the book of Revelation.

When this foundation has been laid and skill in naming the books has been attained, many other lessons to be learned in Bible Town will suggest themselves to the superintendent. For example, Who are some of the people who have lived on a certain street? What historical events have been enacted in the houses on a given street, etc.?

These various devices will help fix the names and contents of the Books of the Bible in the mind. But nothing can or ought to take the place of the Bible itself in the hands of the pupils. The posters, the book-rack, the library, the Bible Town maps, may all be used as well as the direct words of the leader in rapid drills of actually locating in the Bible itself the different books of the Bible.

Chapter Drills. For convenience, our Bible is divided into chapters and verses. Some of these chapters contain such wonderful stories, or such helpful teaching that they ought to be remembered. Surely every child ought to be taught the location of the great chapters such as the love chapter, the Ten Commandments, the Sermon on the Mount, the Good Samaritan, the Shepherd Psalm. With the Bible in hand these chapters can be located, then frequent drills will fix the location and enable the pupil to turn quickly to them. Chapters can be characterized by the story which they tell, the teaching which they give, persons whom they describe, events which they portray, or great verses which they contain.

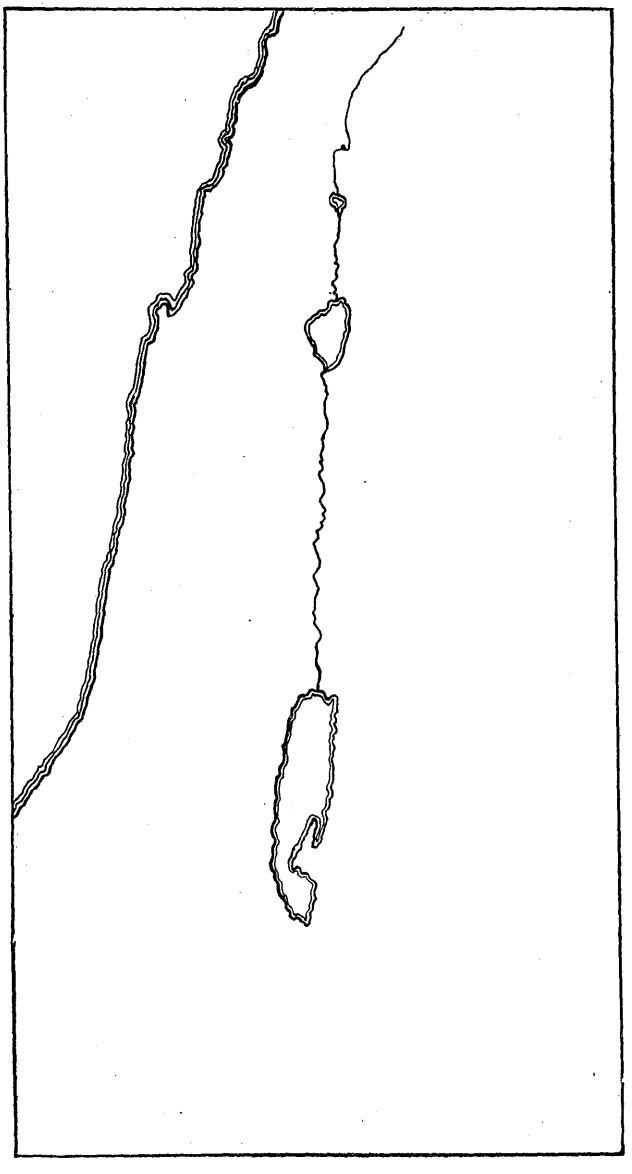
Bible Verse or Sword Drills. Every boy and girl loves

to find the verses in the Bible. This love of verse-finding can be increased if the boys are arranged against the girls or one section of the school against the other, or if the leader seeks to see how many verses can be found in a minute. The leader gives out a verse, for instance, Ephesians 5 : 1, the boys and girls find the verse, and as soon as they find it stand up, but they do not begin to read until the leader has indicated which one should read. This eliminates all confusion and irreverence. The one indicated, who is not always the one who first stands, reads the verse reverently, and the members of the class at the end of the reading sit down quietly, and are ready for the next verse.

Geography Drills

Electric Map.[2] The Junior boys and girls with the help of the teacher can make an electric map of Palestine. Draw the map on a large piece of plaster-board which has been cased around outside. Tint countries in colors. Put a tack, that will be a conductor of electricity, in the places with which the Juniors should become familiar, but do not write any names on the map. On the left side of the mounting-board put, in a row, a similar set of conductor tacks. At the back of the board these tacks on the side of the board, and the corresponding tack on the map, are connected with a wire. Then there are two conducting handles provided, one for the superintendent and one for the Junior. The electricity is secured from a dry battery. A Junior will go to the map, take a handle conductor, and put it on the map, on the tack where he thinks the place is located. The superintendent already has her

[2] Plan for this map was furnished by Miss Lulu Barnes, of Walnut Street Baptist Church, Waterloo, Iowa. From "The Junior Society in Action," by James Asa White; used by permission of Doctor White.



conductor on the correct tack on the side of the board. If the Junior puts his handle upon the correct tack on the map, a connection is made, and a red light shows at the top of the map.

A Living Map of Palestine. A living map of Palestine can be made by the boys and girls and becomes for them a fascinating game. Rows of boys and girls represent the coast-line and boundaries of Palestine. One small circle and a larger circle of children represent the Sea of Galilee and the Dead Sea. A row of boys and girls joining hands represent the Jordan River. Then various places of interest in Palestine are indicated by some boys and girls. It would probably be wise to draw this map in outline on the floor first, afterward it could be worked out without the outline on the floor.

A Relief-map of Palestine. This can be made of paper pulp or concrete. It is a project that appeals particularly to boys.

Map Puzzles. Transfer a good map of Palestine upon a smooth ⅜ inch white wood board. This can be colored and shellacked. Or a good map of Palestine can be pasted carefully upon the board. The board is then sawed into many irregular pieces. Children love to do this work, and they love to put together the irregular pieces to make a complete map.

Illustrated Hymns and Scripture. Original posters or books can be made to illustrate the memory hymns, the memory Scripture, or certain Bible stories or chapters.

Note-books. Many Vacation Schools use note-books. After each Bible story is told, it is rewritten in the language of the pupil in his own note-book. This note-book will also contain pictures and drawings illustrative of the

story. In this way, each pupil will have a worth-while piece of hand-work at the end of the four or five weeks of school.

Cross Word Puzzles. A teacher can easily work out a series of cross word puzzles to be put on the blackboard to be solved by the school together, using largely the names of books of the Bible, Biblical persons, Bible stories and events. This will have greater value if correlated with the daily drills and teaching theme.

Models. Modeling in clay with pulp or cement offers a large and atractive field for Bible hand-work. A model of the Tabernacle, the Temple, a city wall, or an Oriental house will illustrate and simplify many of the Bible stories.

Eye-Minded Teaching and Drills. Miss Mary Croker, a public-school teacher in Brattleboro, Vt., has worked out a most interesting series of Bible drills based upon the quickness of the eye in recognizing words, stories, or events. The eye is much quicker than the ear. Visual education has great advantages. Eye-minded drills have great possibilities. Her drills call for a series of words or phrases or questions printed plainly on white cardboard. As these words, questions, or phrases are flashed quickly before the pupils, there is an instant reaction. In the series as she is working them out, there are the names of the books of the Bible. Instantly as the word Luke is held up some one holds up her hand who can tell something about the book, its location, author, contents, or characters. Or certain Biblical names are flashed by holding up quickly a name—it might be Moses. Any one knowing anything about who he was, where he lived, what he did, or where in the Bible he is spoken of, holds up a hand. The answers are given quickly, and another name

is shown. Or a word such as love, honor, or God, is shown. Any one knowing a verse containing that word holds up the hand. Or a Bible reference is given—John 3 : 16. Any one knowing that verse holds up the hand. Or certain statements or questions are given which require an answer in a name of some historical person or event. Or a geographic name is presented, such as Jordan or Red Sea. Any one able to tell of some event happening there responds.

Miss Meme Brockway, National Director of Children's Work for The American Baptist Publication Society, has been a pioneer in the field of Bible Drills. In chapter 6 of her book "Church Work with Juniors" there is the finest collection of Bible drills to be found anywhere. Every Vacation School worker should have this book for the sake of these drills.

Bible Salute. In a Junior conference in Cleveland, I saw Miss Meme Brockway use a simple salute to the Bible. Later, my friend, Dr. George H. Young, pastor of the First Baptist Church of Kalamazoo, Mich., told me of the use of a song in a Bible drill. I have taken these two ideas and worked out the following Bible Salute and Drill to be used just before the Bible story is told. I suggest that this salute be used instead of calisthenics. It not only rests the children but it also furnishes the proper introduction to the story-teller.

The leader says, "Bibles ready for the Salute."

(NOTE. Each pupil takes his Bible in his right hand, and is alert ready to stand.)

The leader commands. "Salute to the Bible."

At the command, all stand together, holding the Bible at arm's length over head, as they say:

"I pledge allegiance to the Bible. I will love its stories. I will listen to its teachings, in my home, at my work, and in my play, I will do my best to do as the Bible teaches."

All sing: "How Firm a Foundation."

(NOTE. Place the Bible over the heart.)

Saying. "Thy word have I hid in my heart that I might not sin against thee" (Ps. 119 : 11).

Singing. "Holy Bible, Book divine, Precious treasure, thou art mine."

(NOTE. Open the Bible as if to read.)

Saying. "The opening of thy word giveth light" (Ps. 119 : 130, Revised Version).

Singing. "I Think When I Read That Sweet Story of Old."

Prayer. Dear heavenly Father, we thank Thee for the Bible. Help us to listen today to the story that will be told. Help us to be doers of the word and not hearers only, For Jesus' sake. Amen.

(NOTE. During the prayer, the Bible is clasped in the attitude of prayer. At the close of the prayer, all are seated and look up expectantly to the story-teller of the day, as she steps forward to tell the story.)

Singing. "Tell Me the Stories of Jesus I Love to Hear."

The Bible Story Told.

X

MUSIC, CLOSING EXHIBIT, AND GAMES

Music is an essential part of a Church Vacation School. There are four things that are needed to make the music most effective: (1) a musical instrument, (2) a good pianist, (3) a leader, (4) a list of songs, signals, and marches adapted to the Vacation School idea.

Musical Instruments

Each separate department needs a musical instrument. The organ or piano should be in tune and placed in front of the boys and girls in such a manner that the pianist can see the leader and catch his signals. If the church auditorium is used, the pipe-organ can well be utilized for a special recital or for certain of the marches and songs. The use of the pipe-organ will aid in the devotional period. Some schools develop an orchestra.

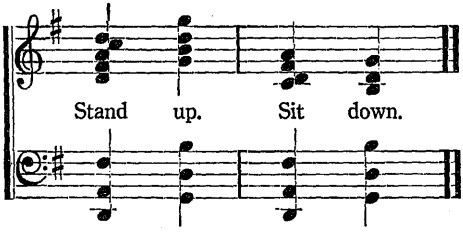
The Pianist

Every school needs a good pianist who is always on time, who can play well, who can interpret the different songs, and who will follow quickly and accurately the signals of the principal and the directions of the music leader. As all signals for the school are given by chords on the piano, it is important that the pianist know how to strike these chords.

Two chords are used for the signals. The first chord calls the school to attention. The second chord, given

after a short rest, is either a higher or lower chord. The higher chord is the signal to stand; the lower chord the signal to be seated.

There is little trouble with discipline in the school where these signals are rightly used.



INSTRUCTIONS FOR THE PIANIST

MISS MARGUERITE HAZZARD

1. Place the piano so you can watch the leader.

2. If you are the leader as well as the pianist, place the piano so you can see the children. Never turn your back toward the leader or children.

3. Practise all songs with the leader before they are presented to the children.

4. Play the music exactly as it is written.

5. Emphasize the melody. That is the part the children sing, and they must hear it clearly.

6. Avoid doubling the bass. You are playing for children, not "grown-ups," and their light voices require a light accompaniment.

7. Watch your pedal. Better none at all than a blurred sound.

8. Before and after each song in this book, you will find two chords. Much of the order in your school depends upon the proper use of these chords.

First chord—attention, get ready.
Second chord—rise.

At the end of the song,
First chord—attention, get ready.
Second chord—be seated.

These chords should be obeyed promptly, quietly, and in unison. They are orders and should be played as such.

9. Play a short introduction to each song. The first phrase is enough. Do not use the last line, as this very often gives no clue to the song and the children are unable to recognize what you wish them to sing. Only the oldest children should be asked to wait while a well-known song is played through before they begin to sing.

10. Use simple marches and be sure to accent the rhythm. Remember that children take short steps, and even a steady march must move along in time to their tread.

(a) Use a steady, quiet march when the children first come in from the street.

(b) Use a bright, light march for exercises, one in which the time may be doubled for running.

(c) Use a march with marked accent for all marching about the room and for all exercises.

(d) Use a more quiet march for the end of the day and dismissal than you used for the opening of the session. The value of the whole day is often lost through a disorderly dismissal.

Always use a march to move the children about the room.

Never use a hymn for a march.

11. Control by music all the time, whether they are standing, sitting or moving about.

12. Never use popular songs or dance music; remember always that you are building character and you cannot afford to give anything but the best.

13. Use simplified arrangements of the classics for quiet music. Never use a hymn.

In just the proportion that your mind and attitude are controlled will you in turn control your class. There are no results from "hit-or-miss" methods of teaching any more than there can be results from the same sort of learning or living. We live in an ordered world and we also live in rhythms, and only as we order our living in these rhythms of nature do we succeed or accomplish our desires and aims.

INSTRUCTIONS FOR THE LEADER

MISS MARGUERITE HAZZARD

Our object is the development of Christlike character in the child. We are helping little children to become better Christian citizens. So, if we are to contribute to their lives, we must know what we are about and why we are about it. We must have a constructive plan of instruction for we can only help children by teaching them.

In the music department we teach the words and music of hymns and songs, but this is by no means all. We are laying the foundation of human character, and we contribute to that foundation the literature of the church—beautiful words and stirring tunes, the old hymns that have lived through the ages, the folk-songs of all nations, the new songs of service, patriotism, and brotherhood together with the songs of the child's world. Yet, these in themselves are not enough. We bring to our work our

personality, our sincere effort, our careful preparation, and our desire to help in the Master's work.

We select each song on our program, knowing why we wish to sing it. We have a definite reason for selecting it, and this means that a definite result is to be gained. So, we make our plan and endeavor to live up to it. We give always our best and are satisfied with nothing less than the best in return.

"Do your work, respecting the excellence of the work and not its acceptableness."—Emerson's "Conduct of Life—'Wealth.'"

GENERAL DIRECTIONS

MISS MARGUERITE HAZZARD

1. Do not attempt to teach a song until you know it yourself, until it has become a part of you.

2. Be sure that you have learned both words and music correctly.

3. You expect the children to learn the songs. If you hold a book, you do not set a good example.

4. Inspire enthusiasm.

5. Awake and keep alive in the children the desire to sing.

6. If you teach the spirit of the words the expression of the song will take care of itself.

7. Learn the whole song or hymn. Second and third stanzas should be as carefully practised as the first.

8. Lay the foundation of the habit of thinking. Ask the children to listen, then to think before they sing. Always avoid allowing them to imitate you.

VACATION SCHOOL MODELS MADE BY TRAINING-CLASS

In Iowa Summer Assembly

9. Require respect for the music. Gum-chewing, swaying to the music, disorder, and inattention are to be discouraged.

10. Be alert, cheerful and happy in your work, always remembering that you need poise, quiet force, and spontaneity to reach the children. Avoid too much smiling.

11. Teach from the child's point of view and from his experience.

12. If a mistake is made in a hymn during the opening exercises, finish that verse and go on to the next number on the program. Little children form habits so easily that it is not safe to repeat the mistake. Never make a correction during the devotional exercises, wait until the music period.

13. Watch the mood of the children. If they are boisterous, give them a stirring song or march to use up some of their energy. Another time try quiet music on the piano. Remember that the weather has much to do with the moods of children.

HOW TO TEACH A SONG

MISS MARGUERITE HAZZARD

1. Learn the song thoroughly yourself. Know the context and full meaning of the words. Make from the words a short story. Be sure that it is short and that it contains (1) what the song is about, (2) the synonym or meaning of any difficult or unusual words, (3) the spirit of the song, (4) something of interest about the poem, author, composer, or music. If you are teaching a hymn, and it connects with a Bible story, be sure that you make the connection. Allow the older children to look up the

Bible references themselves. In this way you add to the memory work and also correlate the music and Bible stories, as for instance "The King of Love My Shepherd Is"—23rd Psalm. If you are teaching a song, try to tell the children something that is new to them and of interest. Children in the country want to hear about the city and city children long to know about the country.

2. Learn the music. Be sure that you know it and can sing it exactly as it is written. You are asking the children to learn it, so you have no right to hold the book yourself.

3. Practise the song with the accompanist. She cannot be a help unless she knows just what you want her to do.

4. Have ready, prepared, and at hand, any helps that you may want to use.

We have found it a help to print the words of the songs on large sheets of wrapping-paper, or window-shades. Get some large sheets of rather heavy wrapping-paper, a bottle of liquid shoe-blacking, and a small brush. Rule lines across the paper and *print* the words of the songs. Be sure that the words are large enough and printed dark enough to be seen from the back of the room. Be careful about your spacing so that the words are clear. There are many convenient ways of hanging these charts up. One satisfactory way is to put two gummed rings at the top of the paper and two hooks on the wall or blackboard. It takes a little time to make these charts but they are well worth the effort.

5. Tell your story to the children. It is not good pedagogy to announce, "We are going to learn a new song." Tell your story first, and lead into the song. Bring in the phrases of the poem, and then teach the whole poem. Have the children say it over with you two or three times.

Now hang up your chart. The chart serves as a help or prop to their memories while they are learning the song. It saves them from making unnecessary mistakes, and helps you to save time out of the short period allowed you for the music.

6. The music of the song. The accompanist will play the melody *with one finger* exactly as it is written in the book. The children are playing a game, they are finding out in which house each word lives. They are thinking about the words, watching the chart, and listening to the notes of the melody. It is most important that they hear just the melody. They have much to think about, and cannot readily find the melody in the harmonized song. Sometimes a word gets two notes. These you will have to explain, and it helps if you hold up two fingers every time you come to such a word. After they have listened and said the words over to the melody, let them sing the song. The pianist should still be *using just one finger.* When the children can sing the song, then and not before then, play the accompaniment.

If you have a stereopticon lantern, use it to teach the words of the songs.

The above articles by Miss Marguerite Hazzard are taken from her admirable book " Music Manual for Use in Daily Vacation Bible Schools and Week-day Schools of Religion " and are used in this book through the courtesy of the publishers, The International Association of Daily Vacation Bible Schools and the Judson Press. This is by far the very best music manual for Vacation Schools, and two copies at least should be in every school, one for the pianist and one for the music leader. If the school is departmental there should be two for each department.

"Hymnal for American Youth," by H. Augustine Smith, The Century Company, and "Living Hymns," The Judson Press, contain many songs appropriate for a Vacation School.

Songs

In the average Vacation School the boys and girls will memorize twelve to fifteen different songs. Some of the songs are religious, some patriotic, while others are nature or folk-songs. Some schools introduce a few funny songs and college songs, while others use a few of the best popular songs. One school found great delight in singing several choruses of well-known gospel songs. An increasing number of schools are adopting a school song of their own.

The following songs have been used successfully in Vacation Schools:

Primary Songs

"Can a Little Child Like Me."
"How Strong and Sweet my Father's Care."
"The Lord's Prayer."
"I Think When I Read."
"Saviour, Like a Shepherd."
"Loving Jesus, Meek and Mild."
"Little Lamb, Who Made Thee."
"Away in a Manger."
"Father, We Thank Thee."
"The World Children for Jesus."
"Jesus Loves Me."
"Tell Me the Stories of Jesus."

SONGS FOR JUNIORS AND INTERMEDIATES

"Holy, Holy, Holy."

"When Morning Gilds the Sky."

"How Firm a Foundation."

"This is my Father's World."

"Dear Lord and Father of Mankind."

"Lead on, O King Eternal."

"O Master-Workman of the Race."

"We've a Story to Tell to the Nations."

"O Beautiful for Spacious Skies."

"I Would be True."

"Marching With the Heroes."

"O Jesus Prince of Life and Truth."

"The Beautiful Bright Sunshine."

"Stand Up, Stand Up for Jesus."

"Yield Not to Temptation."

The Closing Exhibit

The closing demonstration and exhibit of hand-work can be made one of the most important features of the summer work. In some cities there is a great united commencement of all the schools. For years the Baptists of New York City have had such a service in the Wanamaker Auditorium. Each school sends a delegation and has a part in the program and sends articles for the common exhibit. Even where this is done, it is wise to have a closing demonstration and exhibit in the local

church and community. At this time all the parents and friends of the children can be invited, as well as the members of the local church or churches. In this way the entire community can get an idea of the work which is being accomplished in the Vacation School.

The time of this closing exhibit varies with the local school. Some schools use the last morning of the school, others Tuesday or Friday evening of the closing week, while in a few cases the Sunday morning or Sunday evening service is used. Only churches which conduct their own school can use the last-named method.

There are two main features to the closing exercises: (1) a demonstration of the regular daily program, (2) an exhibit of craft work.

Let us suppose the closing night is the last Thursday evening of the school. The boys and girls meet at the church at 7.30. They line up, march in, and go through a regular typical morning program, with this exception that, instead of any new drill work, the boys and girls give a review of the things actually learned during the summer. The memory verses and Scripture are repeated, the various songs are sung, typical Bible and habit stories are told, and sometimes a Biblical or missionary drama is given. Usually there are two interesting features, first the recognition of those who have attended every day of the school, and secondly, the giving out of the prizes to the prize-winners in craft work.

These two most interesting features were carried out in one school as follows:

On the Saturday before the opening of the school there was a preregistration. The school had been well advertised, and a goodly number came to the church Saturday afternoon to register. To each of these was given

a round colored pasteboard tag upon which each child could write his own name and the name "Church Vacation School." On the reverse side there was room to paste a star each day. A different colored star was used for each week. In case of misdemeanor a black star was put on. This black star could be covered only by a large gold star, which was given for special merit. Similar tags were given out on opening day and to each new scholar. They were greatly prized by the boys and girls.

On the closing night all whose tags showed twenty-five attendance stars without any demerit stars were called to the platform and each one was presented with a picture of the school. Then the superintendent asked for those who had missed but one day. These came to the platform and were given a simple recognition. Then all who had attended every day from the time they had entered the school. It was surprising to note the number who received recognition for regular attendance.

All the finished craft work had been placed on exhibition during the afternoon. The boys and girls had known about this exhibit from the first day. With the exception of a few simple articles they had not been allowed to take their finished work home. It had all been kept for the exhibit. This not only helps to make a larger and better exhibit, but it often keeps a child from dropping out of the school. Any child who drops out except for sickness or absence from town loses his craft work.

The exhibit had been arranged in the Sunday school rooms of the church by departments and by classes.

Judges had been appointed to select the first, second, and third best of each of the different kinds of work for each department. The first prize was a blue ribbon, the

second prize a red ribbon, and the third prize a white ribbon. These were fastened to the prize-winning articles.

A list of the prize-winners was given to the principal. After the recognition of those who had attended regularly, the principal announced the prize-winners in craft work. As each child's name was read, he or she came forward and received a blue, red, or white ribbon. The prize-winners pinned these ribbons on their dresses or coats and wore them during the rest of the evening.

After the formal closing of the program, the parents and friends were invited to examine the craft work. At each section of the exhibit there was the teacher of that special work and a boy or girl to explain the work to any one who might be interested and to guard the articles so that none of them should disappear.

The parents and friends were perfectly astonished at the amount and the variety of work which had been accomplished, as well as the things that had been learned. All were delighted with the school. The kind words of appreciation of parents and friends were the greatest rewards which could be given to teachers who had given five weeks of midsummer to help the boys and girls. Older girls in dainty cooking-caps and aprons which they themselves had made, passed plates of delicious fudge which they learned how to make in their cooking-class and which they had made that afternoon.

All the articles in the exhibit were left in the church. The next morning (Friday) the school met for a brief devotional period and a closing message from the principal. The school was dismissed by departments, each group marching to the room where their craft articles were on exhibit. Each teacher gave to his or her own boys and girls their finished hand-work to take home.

HAND-WORK, DAILY VACATION BIBLE SCHOOL
Fifth Avenue Baptist Church, Huntington, West Virginia

With their hands and their arms full of articles which they had made, the boys and girls went home, sorry that the Vacation School was over.

Games for Vacation Schools

Play is natural to childhood. Those who are interested in the education of children are giving more attention to the play life. Vacation School workers have always given some attention to this side of their work. They have provided for frequent picnics, outings, and camps. Now that the Church Vacation School idea is spreading rapidly and includes suburban, village, and rural communities as well as the thickly congested sections of cities, more attention is being given to supervised play. If there is value in craft work, teaching boys and girls to work together as Christians, there is also real value in learning to play together as Christians.

Some churches have gymnasiums and playgrounds which can and ought to be utilized by the Vacation School for supervised games. Every school arranges for some outings and picnics. Below is a list of certain group games which can be played in gymnasiums, playgrounds, or out on picnics, either by the boys and girls or by the workers.

GROUP GAMES FOR CHURCH VACATION SCHOOLS

PREPARED BY OTTO F. LAEGLER, DIRECTOR RELIGIOUS EDUCATION, NEW JERSEY BAPTIST CONVENTION

Miscellaneous Games

Poison. Form circles of from fifteen to twenty-five in number, either mixed groups or boys and girls separate.

Draw a circle about three feet in diameter in the center of the circle made by the players clasping each other's hands. The circle that has been drawn is supposed to be poison, and any one coming into contact with it dies (falls out of the game). Every player in the circle tries to make some other member touch the poison. They must not let go of hands except to let out the one who has been poisoned.

Puss in the Corner. This game always affords a lot of fun and can be played in a room, or where there are a number of objects. A good place is in a grove of trees, for then one can slip away by getting behind his object. All the players take a corner or object except one. That one is Puss who wants a corner. The fun of the game comes in by the players who do have corners making frequent changes, thus keeping poor Pussy very anxious. If Puss secures a corner, the one who has no corner becomes Puss. If Puss has been unable to get a corner, he may call out at any time, "All change," and in the general scramble he doubtless will secure one.

Pon Pon Pullaway. Draw two lines, one at each end of a thirty-foot space. All of the players will be on one side of the line, it matters not which side of the line it is. One player is *It*. He calls out any boy or girl he chooses by name, thus: "John Jones, Pon Pon Pullaway. Come away or I fetch you away!" The player thus called immediately starts out across the open space to the safety-line on the other side. The one who is *It* endeavors to catch him before he reaches the safety-line. The players who are caught join in helping catch the others. The one who is known as *It* is the only one who has a right to call the names of the players. When all the players have crossed, the game proceeds by trying to get back

to your first goal. After all players have been caught the one last caught is *It* for the next game.

Tug of War. Choose teams. Have one team on one end of the rope and another on the other end. Tie a handkerchief at the center of the rope; draw a line just beneath this. At a given signal both teams, equally divided as to numbers, pull. You may judge the events by minutes or distance. The team gaining the most ground in three minutes, say, or the team which pulls two or three feet first—this is up to the referee. *Caution:* Have it definitely understood that when the whistle blows everybody stops where they are. Failure to comply means dismissal from team. This will be a safeguard from accidents.

Rooster Fight. Choose equal number of players for each team. Draw a circle about four feet in diameter between the two teams. Player number one from each team enters the circle, raises his left leg behind the right leg, grasping the left ankle with the right hand. The left arm is placed behind the back and clasps the right arm at the elbow. The player is thus balanced on the right leg. The two opponents hop forward, each trying to bunt the other with the chest or shoulders, with the express purpose of pushing him out of the circle. If he is pushed out, the defeated rooster's place is taken by another member of his own team. The game continues until all of the members of one team have been pushed out. The real sport comes by the members engaged in combat trying to secure a throw by evading the opponent.

Dodge Ball. Form two teams from twenty to forty players on each. One team will be in the circle and the other will form the circle. A basket-ball or volley-ball is given to a member of the team forming the circle, who

in turn throws it at any one inside the circle with the express purpose of tagging him with the ball. When he is tagged or hit with the ball, he immediately drops out. Any player in the circle may take the ball and throw it at those within. However, players must not break the circle by running across to get the ball. The game continues for a set period of time, say five minutes. Count the number of players that remain in. You then change sides; those within form the circle, and those which formed the circle go inside of the circle. The ball is thrown as before to a member in the circle, who in turn tries to tag some one inside the circle. The team having the greatest number within the circle at the end of a five-minute period wins the game.

Three Deep. The game is played by twenty to thirty children, who form two circles so that every member of the back circle has a member of the first circle in front of him. They are then what we call two deep. Two players are left free—one who is *It,* and the other to be chased. The person runs around the circle and then jumps in front of any pair of the two deep, thus making one pair three deep, one behind the other. The one who thus becomes number three is the subject of the chase and is safe only when he jumps in front of one of the two deep. No runner can run more than three times around the circle. He must then jump in front of one of the two groups or become automatically *It* and chase the other person.

Cat and Mouse. This game is played with twenty-five to seventy-five players. You may have two cats and two mice. The players form a large circle by clasping hands. The cat may be on the inside and the mouse on the outside, or the other way about. The aim is for the cat to

catch the mouse. All the members of the circle aid the mouse in every way they can by keeping out the cat, who tries to break through or go under the arms of those making the circle. When both are outside, they lift their arms to let the mouse in and keep the cat out. When the cat catches the mouse, he chooses two more players and the game proceeds.

Filling the Gap. Players ten to one hundred. One player who is *It* walks around the circle that has been made by the other players. He slaps one on the back, and both start out to run around the circle, one in one direction and the other in the opposite, the object being to see which one can get around first and fill the gap.

Tag Games

Tag, in various varieties, is the most popular game children engage in. They love to chase and be chased.

Cross Tag. One boy is *It.* He chases a boy whom he thinks he can tag. A third player crosses immediately between him and the one being chased. *It* then starts out for the fellow who crossed him. This continues until *It* tags some person who in turn seeks to tag others. Fake attempts to cross between *It* and the fellow being chased affords a great deal of excitement.

Squat Tag. One player is *It.* The other players are chased. When a player fears he is going to be tagged, he can squat, thus being safe. He must not use this safety device more than three times. After that he will have to run until he is tagged.

Oriental Tag. One player is *It.* The other players are chased. The only position of safety is to be on your knees with the head bowed down on the folded arms, which is the position of worship assumed by Orientals.

Ostrich Tag. One player is *It.* The others are chased and tagged at any time except when standing on one leg with right arm under right thigh and holding the nose. The players will find it quite difficult to stop running and assume this position and hold it for any length of time. The awkward position causes frequent moving about of the players.

Turtle Tag. One player is *It* and seeks to tag the others. A player cannot be tagged if he lies upon his back with his feet and hands in the air. The fun comes in trying to get this position quickly before you are tagged.

Whip Tag or Beetle-goes-round. This game is played with twenty to fifty players. One player is *It,* and he carries a towel wrapped like a whip. The other players stand in a circle with their heads bowed and their hands extended in back of them waiting to have the whip put into their hands. If a player puts his head up to look around to see where the whip is he may be hit by the person who has the whip. When the whip is put into the hands of a player, he hits the fellow to the right of him and continues to do this until he runs around the circle once. The one who had the whip takes the place of the one in whose hand he placed the whip. This is a good game in which to make the fresh chap toe the mark.

Races

Hop Race. Have all the players who wish to enter line up across the field or room. They stand on one foot with the other foot in the hand. If they stand on their left foot they will put the right foot in the left hand. You may have the foot across either in front or in back, the back better as it insures better progress in the race. At

a given signal all the hoppers hop to the goal. When the player touches both feet to the ground, it is a foul, and he drops out of the race. The player who reaches the goal first without touching his second foot to the ground, wins the race.

Three-legged Race. Every boy must have a partner. It is better to choose one of your own height. You then tie your left leg to his right leg in two places, at the ankle and just above the knee. At a given signal all rush to the goal-line. The pair that arrives first wins the race.

Wheelbarrow Race. One boy puts both hands on the ground and gives his two legs to his partner, who holds them as he would the handles of a wheelbarrow. At a given signal all leave the starting-line for the goal. The one arriving first wins. This game for boys only.

Pony Race. Have players line up by pairs. Here the larger boys and girls choose the smaller ones to ride pickaback fashion from the starting-line to the goal. Have the boys and girls race thus separately.

Ride the Donkey Race. Have the boys and girls choose a partner. This race should be run on a smooth floor or lawn. One of the team gets down on all four, that is, on hands and knees, the other straddles him. In the hurry to reach the goal the actions are those of a balky mule. The rider's feet must not touch the ground.

Backward Race. All contestants toe a line, but in place of running forward they run backward to a goal-line. The one arriving first being the winner.

Obstacle Race. Any number of contestants. The aim is to impede them in their approach to a given goal by blocking progress all along the line by all kinds of obstacles, the obstacles being determined by the site on which the race is to take place. A few of the obstacles

which may be erected are: to have them crawl through a barrel that has the bottom knocked out, having several barrels according to number in race; to have them jump over a box three times; to have them make two somersaults; to roll over three times. If there is a wading pond have them splash through it. Other obstacles will suggest themselves to you.

Sack Race. Each competitor is given a good strong sack extending up to the neck. There is more fun if the sack can be tied so the hands are fastened in. At the command "Go" they start for the goal. The first to cross the line wins.

Chariot Race. Four players comprise a chariot. There can be as many chariots as there are groups of four. Each of the four players link arms; at the command "Go," they dash to the final goal about fifty yards away. The chariot which arrives first wins. If the group breaks apart they are broken down and are thus out of the race.

Relay Races

The following games will afford some real fun. The number of teams entering the races will depend upon the size of the group. Every team ought to be composed of from ten to twenty-five players, with one as captain or leader for each team. All teams must have an equal number of players.

All-over Relay. Have the teams line up in single file in back of a starting-line. When the command "One, two, three, go" is given, the first player of the team runs forward to a distance of thirty feet where there are two circles, about three feet in diameter, side by side, for each team. In one of the circles in front of each team there are five stones. The player is to remove the five stones

from one of the circles to the other (one at a time with his right hand, the left being folded behind his back). When he has removed all of the stones from one circle to the other he races back to rear of the team. As soon as he crosses the starting-line, player number two starts out and removes all of the stones to the empty circle, then races back to the starting-line when player three starts forth to do the same. This continues until all of the players have removed the stones from one circle to the other. The team that accomplishes the task first wins. If the ground is soft you may have the players use sticks. Every stick must be stuck in the ground within the circle. If stones are used, all stones must be within the circle before the player can release his team-mate for the same feat.

Arch Relay. Teams line up in single file with equal number of players. The leaders or captains toe a starting-line. Basket-ball, volley-ball, or bean-bag may be used. But if these are not available, use a handerchief. At a given signal the handkerchief is passed backward over the head to the player just behind, who in turn passes it on to the next until all of the players have done so. When the last player of the team gets it, he rushes forward and passes it back over his head. The game proceeds until every member of the team has had an opportunity of carrying the handkerchief forward or until the captain gets back into his place again at the head of the line. Every player must touch the handkerchief every time it goes over his head.

Baseball Throw. Have a large indoor baseball. Each boy or girl competing is given but one throw. The one throwing the ball the greatest distance wins.

Running Bases for Time. You can make a diamond

anywhere on the field, with four points marked so they can be readily seen. At the command "Go" the runner sprints around the four bases. The one who makes the best time wins. The girls as well as the boys delight to participate in this kind of a contest.

Athletic Events

Standing broad jump.
Twenty-five-yard dash.
Hop, step, and jump, 40 yards.
Standing back jump.
Running broad jump.
Have a kite-flying contest.
Have a pet show in connection with the picnic or Vacation School demonstration.

XI

RELIGIOUS AND EDUCATIONAL VALUE OF HAND-WORK

The distinct purpose of a Church Vacation School is the formation of Christian character. Nothing which does not contribute to this end has a permanent place in the school. There is no question about the joy and eagerness with which the children take up the hand-work. Has it any purpose other than to bring joy and pleasure to the children? If it has, then hand-work will continue to have a large place in the school. Otherwise it will be gradually replaced by some other form of worth-while activity.

It is true that there are those who would eliminate all hand-work because they do not see any religious value in it. There are others who do not see any educational value in the hand-work. But most schools retain some form of hand-work because the leaders in those schools believe that it has both educational and religious value.

There is little or no place in a school for mere busy work—giving the children something to do just to keep them busy, to fill up the time, or to keep out of mischief.

There are five general principles governing the use of hand-work:

1. The work should require thought and judgment on the part of the pupil and should be purposeful. If any work is made for a real purpose, and requires thought and judgment on the part of the pupil, it has educational value. If you give a boy a hammer, a saw, and some nails

and board, and let him cut, hammer, and saw just to keep himself busy, that is busy work. It has no educational value. But if the boy has selected a definite project such as a model aeroplane, or a boat, or a set of book-ends, and if he must use his brains in selecting, cutting, fitting, and judging the various materials for the finished article, this work has for him definite educational value.

2. If this finished article is not for himself, but is for some one else—a sick boy in a hospital, a younger brother or a parent in the home, or a boy in a foreign land—this hand-work has distinct religious value in addition to its educational value.

3. If the project which the boy or girl is making requires, in addition to the two things already mentioned, cooperation with others, each doing a part in the planning, executing, and judging the finished article, such hand-work has high educational and religious value.

4. If the hand-work is correlated with the entire program of the school, it has still greater value. This correlation may be around the daily or weekly theme. This type of correlation is perhaps the hardest to secure, but it is certainly worth striving for. Another form of correlation is around some life experience of the child. This form of correlation is perhaps the easiest to secure. For instance, it is possible to take a life situation, such as the home life, the out-of-door life, the play life, or the church life of any group of children, and work out a fully correlated program of worship stories, dramatizations, drills, music, and hand-work around that situation. Perhaps in this field the best courses of lessons for the Vacation School will be written. What better idea could be conceived than to begin with a life situation of a group of children, and help them in that situation to find for them-

selves and actually live in that situation the Christian way of living?

Life Situations. In a Vacation School the boys and girls are actually living, working, and playing together. To teach the Christian social way of living together is very important. In addition to this there are life situations which can be worked out to great advantage in a Vacation School. The school could organize along the lines of its city or town government, and govern itself during the summer days. In this way the children become familiar with the workings of the government of their own municipality, and at the same time learn to play their part as those who govern or as those who are governed. When the theme for the week is about home life, the smaller children can play out some such situation as these: "Mother is Expecting Company," "Daddy is Home," "The Baby is Sick," etc. When the theme is about the church, the school can work out a "Summer Christmas Tree," producing in the summertime the presents for a Christmas in some foreign-mission station. The children actually make the presents and decorations for the tree and bring money to send the presents away.

5. All the work is done under Christian leaders, in a religious atmosphere and with the ideal of doing work such as Jesus would approve.

The project method in hand-work is receiving increasing attention. When a project is undertaken there are four well-defined stages, namely, purposing, planning, executing, and judging. A group of children set before themselves what they propose to do. They then proceed to plan a way out. Having made a plan, possibly only a vague and tentative one, they begin to carry it out. The carrying-through process may involve a variety of steps

or procedures. It may require the entrance upon and completion with satisfaction of one or more minor enterprises. It may require the modification of the original plan. When the completion of the plan has led to reasonable satisfaction, the project may be said to be complete.

NOTE. A good book for those interested in the project method is "The Project Principle in Religious Education," by Erwin L. Shaver.

Every child loves to make things. In the school great care is taken to give a boy or girl the kind of work that is adapted to his age and at the same time pleasing to him. Hand-work is not introduced as a bait to secure attendance. Its purpose is distinctly character formation.

A boy was making a hammock. His instructor discovered some bad knots. The rules required him to undo the knots as far as the poor work. This would require at least one whole morning. He refused. His instructor was firm and said, "You cannot go on until you have corrected your mistakes." Whereupon the boy left the school. One day toward the end of the term he applied to the principal to come back, saying that he was willing to correct his mistakes in hammock-making. He was allowed to return. He took out the last bad knot and then with great care began over. This time he made no mistakes. He worked hard in the class period and secured permission to work two afternoons so as to finish. As a result of his careful work his hammock took first prize at the exhibit.

In the hand-work the pupil learns by *doing*. Suppose the story of the morning has referred to some cities in Palestine. Now if in a relief-map which a boy is making of Palestine, these and other places are located, he will never forget. Bible characters live again as he traces

their journeys or makes models of their tents, their houses, or their temples.

Or suppose the older girls are working out the drama of Ruth. They need some costumes illustrative of the life of that day. Each girl makes her own costume and helps with the smaller children. In this way her interest is secured, and the Biblical story becomes vividly real to her.

There are at least seven good reasons why hand-work should have a large place in the program of the Vacation School:

1. The boys and girls love to make things.

2. Many things can be made to illustrate the general theme. For instance, there may be a series of stories centering around the home life of long ago. A model of a typical home of that time could be made and used in the stories. Or there may be a series of Temple stories. In that case the older boys could make a model of the Temple, and use this big model to show where the various incidents in the stories happened. In the same way a map of Palestine can be used. If there is a boy who is especially electrically inclined, he could wire the map so that various places mentioned in the day's story could be shown by colored lights.

3. Many special stories can be illustrated by hand-work, such as clay models, posters, cut-outs, drawings, colored work, paper models, etc. This kind of work is especially adaptable to the Primary age. The boys and girls love this kind of work, and when they are properly taught, surprising results can be obtained.

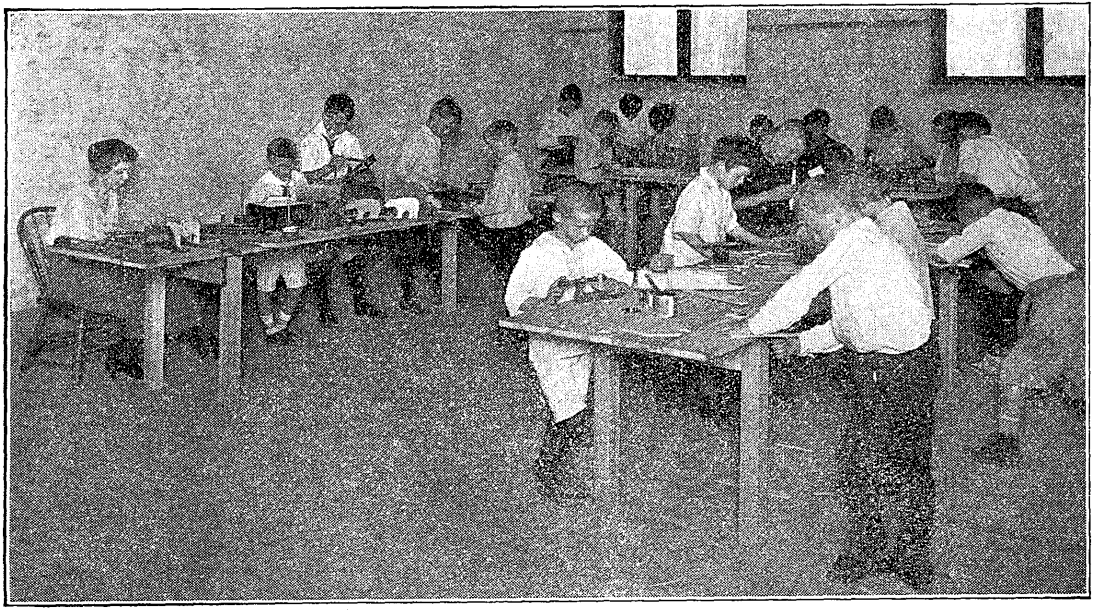
4. The spirit of altruism can be taught. Many things are made for others: scrap-books for the children in the orphanage, clothes for destitute children, a pretty picture

for some poor girl, or something for father or mother or brother or sister.

5. Hand-work is of value in itself, even though it does not illustrate a lesson or is not for some one else. The child learns to make things *with others,* and *under supervision.* He learns to do simple things well before he attempts the more difficult. The work must be clean and accurate just as Jesus would have it to be. Thus he learns to live and work with others in simple every-day Christian living.

6. All hand-work is under the direction of Christian leaders. Character is caught, not taught. All teachers and helpers in the Vacation School are Christians, and are expected to live the Christian life before the boys and girls. Thus the pupils see the Christlike way of living and doing. Often consciously, often unconsciously, they catch the Christian spirit of their teachers. Who can estimate the real influence of a Christian man or woman over the boys and girls during the busy days of a summer school?

7. The craft articles, after they have been finished and after the exhibit day, are taken home. It is no uncommon sight to find a piece of hand-work which John or Jane has made in a very conspicuous place in the home. The parents are proud of the good work of their children. They show it to their friends and neighbors, and thus the work and influence of the school are made known to other people. After a successful Vacation School a church visitor can call throughout the neighborhood and find in a house-to-house canvass that practically every parent knows about the school and has a good word for the church and for the people who are interested in the children.



VACATION SCHOOL CLASS IN TOY-MAKING
Chicago, Illinois

In one neighborhood the leader of the school worked out a beautiful Christian poster for the home. This was very popular, and practically every child made one and took it home to hang up in his or her room. Later, when the pastor called upon the homes of the children of his school, the parents frequently showed him the poster and thanked him for taking so much interest in the boys and girls.

General Rules for Hand-work

1. Decide upon the articles which are to be made in the various departments of the school, before the opening day.
2. Make an attractive model of each article.
3. Have sufficient craft materials on hand for the whole school for every day.
4. Do not attempt too many different things. A few articles well made are much better than many articles poorly made.
5. Do not have the same thing for the school every year. Introduce new features each year.
6. Grade the hand-work so that it will fit the age and experience of the boy or girl. Begin with something simple and easy. After this has been completed neatly and accurately, then advance to something more difficult. Save the very best thing for the closing days of school. Many schools have failed at this point. The most popular and attractive work has been offered the first day, with the result that when it was completed, the teacher has nothing else as attractive, and the child drops out or becomes indifferent. An article that the big boys have made can be given later to the group next younger. But never give the big boys something that the smaller lads have been doing. For instance, every boy loves to make

kites. Let the big boys do this first. The next week the Junior boys can make kites, and the next week the Primary boys can make very simple kites. In this way older boys can be used as instructors.

7. Have a closet or box that can be locked for a stock-room. This room to be in charge of the craft leader.

8. Appoint one person in each class to be responsible for all craft materials. It is surprising how much material can be wasted or lost if there is not close supervision.

9. Mark plainly the work of each boy or girl. A box or a bag for each scholar is the best plan.

10. Never pass poor work. Hold a high standard for craft work, and the boys and girls will respond. Insist upon neat and accurate work.

11. Never allow a scholar to leave his or her own work and wander around the room. If the period is too long for steady application upon one piece of work, try the plan of having two entirely different types of work.

12. Be open to new ideas and suggestions from the boys and girls themselves. Some of the cleverest and most popular features of the craft work will be discovered in each school in this way.

13. Have a teacher or instructor for each of the different kinds of hand-work. If a school cannot secure teachers for every different kind of hand-work, then have fewer things and larger classes. At Aiken Institute one woman handled a hundred Primary girls in doll-making. She could do this because every girl was doing the same thing. She divided her class in units of ten and trained one girl in each class to be her helper.

14. Keep the closing exhibit before the whole school. Encourage each scholar to do the very best possible work,

so that he or she will be proud to have father and mother and other people see the work in the exhibit.

15. Do not do the work for any boy or girl. A teacher is often tempted to finish an article or to correct a mistake. This should not be done. Show the children how to do the work, but let them do the task entirely themselves.

Suggested Articles for Craft Work

One of the advantages of craft work is the large number of interesting and inexpensive articles that can be made. In every school, by every teacher, and in every community new ideas are developed each year. Such articles should be chosen as will correlate to the teaching theme of the day or fit into a chosen project.

Boys, Primary Age, 6-8

Pinwheels. Pinwheels can be made out of wall-paper, or any stiff paper. Best results can be obtained by using the paper double. Cut the paper square. Draw a straight line from each corner through the center. Cut along line from corner to within a short distance from the center. Fold over every other corner to the center. Insert a pin through each point and the center. Mount on a stick. C. V. S. in large type on this paper will aid in publicity.

Bird and Butterfly Sticks. Secure from Dennison's a roll each of bird and butterfly crêpe paper. Cut out one of the birds and mount on light pasteboard or heavy construction paper. Trim carefully. A little waste paper placed between the bird and the mounting will give a more lifelike appearance. Take a small stick and wind with a plain colored crêpe paper. Tack or paste the bird on the stick. The older boys can cut out a bird with

their scroll-saw and paint it themselves, or they can paste one of the cut-out birds on a piece of wood and cut it out with their saw. A little paint for the raw edges and a little shellac for the bird will finish the article. This can be tacked to a stick or mounted on a base. Butterfly sticks are made the same way.

Decorated Tins and Flower-pots. Get cocoa and baking-powder cans. Take off the paper. Paint and varnish. Make a hole in the top. This is for mother's ball of wrapping-cord. An ordinary flower-pot can be painted and decorated with a pretty cut-out design or a painted design and then varnished.

Scrap-books. The best results can be obtained by using construction paper for the inserts and then some heavy colored paper or cardboard for the covers. A sample book of wall-paper will furnish material for both cover and inside pages. A scrap-book will be of greater value if some idea can be worked out in it. For instance, make a book illustrative of home life, with a page for each room, one for the garage, garden, etc. Or work out the idea of the life of a child in pictures, one page for his home, another for his school, another for his church, another for his games, etc. Or use the seasons as the idea with pictures.

Poster-making. Simple decoration posters can be made. See rules for poster-making under Older Boys' craft work.

Circus—Noah's Ark. Secure from Dennison's circus crêpe paper. Pictures of various animals can be secured from magazines. A pattern for the various animals can be made by the teacher. Each child can trace or cut a pattern for himself. These cut-out animals can be pasted on cardboard and then trimmed. A cardboard slip can

be fastened to the back so that each animal will stand. For the older Primaries these animals can be mounted on thin board and cut out with the scroll-saw. A shoe-box can be fixed up with strings to resemble a cage. In pasting crêpe paper apply the paste to the cardboard, press lightly the crêpe paper onto the pasted part so as not to stretch it. Put under a weight to dry.

Scroll-saw Puzzles. A picture or a map can be pasted on thin board and cut into irregular pieces. This is a good way to teach the geography of Palestine.

Kites. Every boy loves to make and to fly kites. A very simple kite can be made by the primary boys. Some of the older ones will make the bow-kite. Caution: Do not make kites in the Primary Department until after the big boys have finished kite-making.

Waste-paper Baskets. A hamper can be secured from a grocery store. This can be painted on the inside and the outside covered with either paper or cloth. Good baskets can also be made from heavy cardboard or wall-board covered with wall-paper. These baskets are made of four sides and a bottom tied together with colored cords.

Wagons. A very simple toy wagon can be made by the eight-year-old lads. The various parts can be cut out, sandpapered, put together, and painted. A simple wheel-barrow can be made in the same way.

Boats. Boat-making is always popular and will keep a large number of boys very busy for a long time.

Clay Modeling. Clay can be used in many ways to teach the Bible lessons. Objects spoken of in the story can be made in clay.

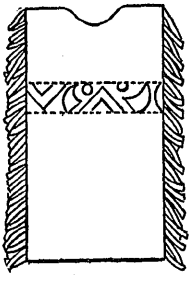
Paper-cutting and Folding. Much use can be made of paper-cutting and folding to illustrate the daily stories.

Primary Girls

Doll-making. One of the most interesting and instructive kinds of work for the younger girls is to make and dress a doll. In one school the teachers bought from a department store the dolls stamped out on cloth. These were cut out by the girls, sewed together, and stuffed. Then each girl made a complete outfit of clothes for her doll. In the same school another group of girls made a doll-bed out of a shoe-box, painting it with white enamel. Each bed was then equipped with a mattress, quilts, sheets, pillows, etc. Doll furniture can be made from pasteboard or paper. A doll trunk can also be made. In another school each girl furnished her own doll head and then made a body and all the clothing.

Bird and Butterfly Sticks, Scrap-books, Clay Modeling, and Paper Folding. See description of these under Primary boys.

Iron-holders. Simple and fancy iron-holders can be made for mother. One teacher worked out a pattern for an iron-holder in the form of a bird.

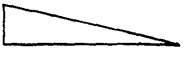


Indian Dress. Each girl is asked to bring a piece of brown cloth twice as long as her dress plus two inches. This extra strip is cut off and forms a head-band into which feathers can be placed. The neck is cut out at the top. Along each side the cloth is fringed by cutting into narrow strips. These strips can be tied together at the top for the arm and in several places along the side. Geometric figures are drawn across the front and colored either with crayolas or with oil-paint. A girl can add

any further embroidery or decorations which she may desire.

Reed- and Raffia-work. Many very simple and effective things can be made by means of reed and raffia. Each school should have a copy of the Priscilla Book on Basketry that may be had from the Priscilla Co., Boston, Mass.

Paper Beads. These can be made from wall-paper or the bright covers of magazines. Cut in long triangular strips. Paste back. Roll over a hatpin, beginning with the wide part. Dry. Shellac.



JUNIOR BOYS, AGES 9, 10, 11

Scroll-saw. A great variety of articles can be made with a scroll- or coping-saw. It should be used with the teeth pointing down. The saw blade should be held at exactly right angles to the surface of the wood. Do not work too fast; turn corners slowly. The best wood is thin basswood. Cigar-boxes can be used, but the wood splits too easily. Wall-board (also called compo board, beaver board) can be obtained from any lumber-yard. It can be sawed or whittled.

Bird-houses. Any teacher can work out a model of a bird-house. The boys will have their own ideas and work them out.

Auto-trucks, Aeroplanes, Windmills, Wagons, Ships. To do this successfully, it is necessary that the teacher have a finished model and patterns for each part. In any toy store one can find these toys which will serve as models.

Jointed Animals. These can be made by the scroll-saw and fastened together so that the legs and head will move.

Patterns of jointed animals and blue prints of automobiles, aeroplanes, etc., can be secured from the "Umakim," W. R. Price, Inc., 127 Fifth Ave., New York City.

Basketry. Reed and raffia. Get a basketry book from the Priscilla Co., Boston, Mass. Many most interesting and useful articles can be made from reed and raffia.

Whittling. Every boy likes to whittle. A good knife, some soft wood, and a few patterns will keep a boy busy for a long time. An aeroplane and many other things can be made by a boy with a knife.

Kites. See direction for kite-making under Older Boys.

Poster-making. See directions later.

Junior Girls, Ages 9, 10, 11

Wax Beads. These are made from sealing-wax of various colors blended together. A hatpin, an alcohol lamp, and several colors of sealing-wax are the materials and tools needed.

Waxwork. Beautiful decoration work can be done with colored sealing-wax.

Basketry. Always popular with Junior girls. See Priscilla Book.

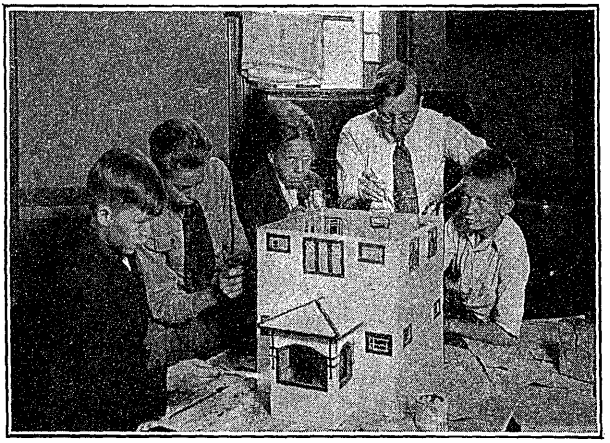
Luncheon Sets. See Older Girls' Craft.

Knitting, Crocheting, and Embroidery. Any woman can work out simple and practical work along these lines adapted to the girls of her class.

Poster-making. See rules for Poster-making given under Older Boys.

Sewing and Cooking. Some schools have introduced courses in sewing and cooking. This appeals to the girls. One school developed a splendid class in dressmaking, each girl actually making a dress.

A CLASS IN KITE-MAKING
West Irving Park, Chicago



A MODEL HOUSE. A CLASS PROJECT
La Grange, Illinois

Two Good Rules to Observe. First, In selecting activities for any group of children avoid those which are *required duties* in the homes.

Second, Do not attempt lines of manual training being taught in the public schools which they attend. This latter applies especially to Junior and Intermediate children. This means teachers must know what is being done in the homes and public schools for the neighborhood.

Older Boys, Age 12, 13, 14

A man with some experience in manual training is needed for the best work with the older boys. Work on the following articles has proved of interest to boys of this age:

Advanced Basketry. See "Basketry Book," Priscilla Co., Boston, Mass.

Poster-making. The mat can be secured from almost any art store or from the local printer. The pictures can be secured from magazines. The following rules for margin and for lettering were furnished by Hazel Suepp Brown, of the Art Department of the Indianapolis Public Schools:

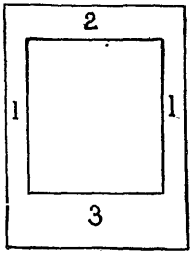
In lettering: Use a simple style of letter.

In a word or line use either of the following plans: (1) all capitals of the same height; (2) large initials with smaller capitals. (Be sure that pupils do not confuse lower-case letters with capitals.)

Letters in a word should be close enough together to make the word appear as a unit, not as separate letters.

Words should be separated so as to be read easily.

The less important parts of printed matter on a book cover should be subordinate in size to the title.



The title should, in general, be placed above the center of the covered space.

Subordinate parts should be placed close to the main part of the title, or in a separate group.

The size and placing of the design unit on a cover should be carefully considered.

The margins of the poster should be (1) smallest at sides, (2) next larger at top, (3) largest at bottom.

All illustration and lettering should be kept between or written within these limits.

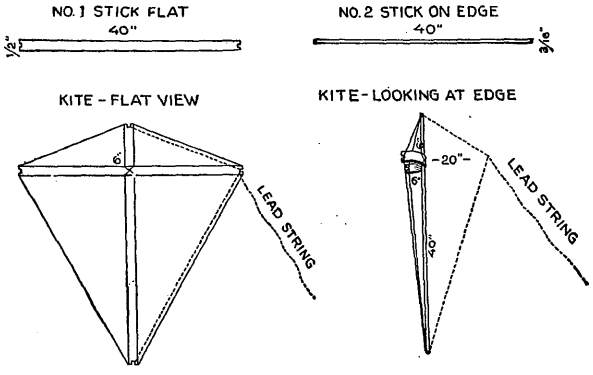
Blue Prints. Hazel Suepp Brown has furnished the following directions for the making of blue-prints of nature material:

1. Arrange on drawing-paper the study to be printed, and decide on the size of the background needed for the print.
2. Cut sheet of drawing-paper and sheet of blue-print paper the size selected.
3. Place blue-print paper in a book to keep from light.
4. Lay the piece of drawing-paper upon desk and place glass over it.
5. Arrange plant study upon glass, using drawing-paper under glass as a background.
6. Place blue-print paper face down upon plant study exactly over background paper, and place a stiff book over that.
7. Lift all but drawing-paper from desk and turn glass from light until ready to print.
8. Expose to direct rays of sun.

Just before making the blue-prints the teacher should

make one herself to test the time necessary to make a clear and not too dark print. The time needed varies according to the intensity of the light. Average time needed, 30-90 seconds.

Warning: (1) Keep blue-print paper from light until ready to print. (2) Do not let study or paper slip. (3) Press study tight to glass with book. (4) Wash thoroughly, keeping prints in motion or under running water until white parts appear clear.



Kites. The bow-kite is much simpler, and in every way very desirable. It requires accuracy of workmanship, and is capable of many embellishments that add to its attractiveness. Directions as follows: take two pieces of good kite material, 40 inches long, ½ inch wide, and 3-16 inch thick and as nearly equal weight as possible and as uniform as possible. With scroll-saw or knife slightly groove the ends of the sticks in the long directions. By balancing on a knife-edge find the exact middle of one of these, and mark with your pencil. With a light, strong cord fastened from end to end bow this stick until it is six inches from

the cord to the stick at the center. With light, strong cord, or heavy thread, fasten securely the first stick to the second at right angles six inches from the top exactly over the middle (do not use nails unless very light or the sticks will break). Fasten a light, strong cord from end to end of the sticks. Cut fairly heavy kite paper so that it will extend beyond the strings on each side about one inch, lap the paper over the strings, and paste securely. From tip to tip of the upright piece, fasten a cord on the convex side of the kite. This string must be long enough so that it will reach to the end of the crosspiece. Your lead string should be fastened to this directly out from the crosspiece. When the kite is tested in actual flight, it may be necessary to move this a little one way or the other to secure proper balance. The kite may be embellished by pasting on the convex side stars and stripes, or pictures of great American leaders, or other colored arrangements that may appeal to the individual. No tail is required if the kite has been properly made.

Hammock-making. Hammock-making appeals to the older boys, especially if they are looking forward to a summer camp. Detailed description cannot be given. Use No. 32 seine cord. In the three-inch iron ring knit fourteen loops fourteen inches long. Next double the loops to twenty-eight, going twice around the block for each loop. Then knit until the hammock is of desired size. Narrow to fourteen loops. Put on end ring.

Models. A group of boys could work out a model suburban home, a city flat, a modern church, etc.

Furniture Needed for the Church. A church may need tables for the various departments or a closet for the Vacation School supplies, or some of the chairs may need repairing and rubber tips may be put on all the chairs. A

group of older boys will be just the ones to undertake this work. Only they need a good teacher.

Hand-work for Older Girls

PREPARED BY HAZEL BOYD, CHILDREN'S WORKER, IOWA BAPTIST STATE CONVENTION

The type of craft work for older girls must necessarily be of a different type from that of the younger ones. We will find it a little harder to link up the hand-work with a course of Bible study. With girls in the last year, Junior or past the Junior age, we will constantly think of doing for others and making things for others. Of course, what the girls do for others they can also do for themselves. To link up especially some of these suggested pieces of craft work with the Bible, the teacher and pupils will find a very interesting study, in looking up in a Bible dictionary or in other books, that can be secured from the public library or elsewhere, the use made of these different types of work in the Bible times. The girls might enjoy keeping a note-book of these different things, or we might give special credit, or reward, to the one who would write the best essay on a given subject, and illustrate it with the craft work. An example of this is given in the following article:

Bible Basketry. The Bible basket, or vessel, was made of plaited reeds, twigs, palm-leaves, or other material. The common was probably a bag-shaped basket, made of flexible interwoven twigs, probably similar in shape to the basket in which a carpenter carries his tools. Three such baskets the chief baker of Pharaoh dreamt he carried on his head. (Gen. 40 : 16-18.) These were baskets of white bread, not white baskets. Similar baskets were

used to carry the unleavened bread and the oiled cakes and wafers for the offering of consecration of the priests (Exod. 29 : 3-23; also Lev. 8 : 2-26), hence it is called the basket of consecration. Such baskets were used also for the Nazarite's offering. (Num. 6 : 15-19.) Gideon carried the flesh of the kid and the unleavened cakes of his provision for the Angel in a basket of this sort. (Judges 6 : 19.)

Large baskets made of reed and twisted vines were used to carry the grapes in from the vineyard. A round basket tapering downward was used for carrying the first-fruits, and for agricultural and household use. National prosperity, consequent on well-doing, was typified by the blessings of the basket and the store. (Deut. 28 : 5.) The opposite condition was attended with a curse in the basket. (Deut. 28 : 17.)

Baskets were used largely in ancient sculpture, for instance, the basket-bearing priest and basket-bearing girls. Baskets are represented in Egyptian paintings as carried on the back, on the head, over one shoulder, or else they were borne between two on a pole, or two were carried by a yoke resting on the shoulders. The deliverance of the Israelites is well expressed by the removal from their shoulders of the burden. In baskets of this kind the heads of Ahab's sons were sent to Jehu at Jezreel. (2 Kings 10 : 7.)

A basket, oval in shape, made of papyrus reeds, smeared with pitch, was the sort in which the baby Moses was exposed. Egyptian baskets were: *mesen,* a fruit basket of palm-leaves and rushes for carrying dates; *hatep*, a basket for carrying meat or flowers; *senab,* a basket for catching fish. A long tapering basket was used by the Romans for wool, by the Greeks for fruit. In such a

basket were contained the figs of Jeremiah's vision. (Jer. 24 : 1, 2.) Large baskets of this kind were used for carrying clay to the brick kilns. (Ps. 81 : 6.)

The baskets used in the feeding of the five thousand were probably large provision baskets with which the surplus was gathered, possibly made of rope work such as were also used for fishing along the lakes. These sizes varied, but probably held about two gallons.

The Jews carried this style of baskets made of wicker for their food in Gentile countries to prevent defilement. A large basket of the rope material was probably the kind used to let down Paul over the wall of Damascus. (Acts 9 : 25.) Judas' bag was probably made of leather. A wooden platter was, no doubt, used to carry John the Baptist's head to Salome.

In the early churches wicker baskets were used for carrying *eulogia* or consecrated bread and wine to those not present at the eucharist. The word "basket" is of Celtic origin, from a root which signifies to twist around.

White Cross Work. In schools conducted in churches where the girls' organizations are not already doing "White Cross Work," the girls can do this to good advantage. Full directions for this may be secured through our Woman's Missionary Board.

Sewing. "Make study of clothing used in Bible times." Much more should be made of sewing in the future. For home use, pillow-cases, sheets, towels, etc., may be made. They may be hemstitched, embroidered, put together with insertion, or have tatting or crochet edges. Pretty ones are also made with a scalloped hem turned back on the right side and finished off with rick-rack. Linen towels can be finished as suggested above, bath-towels finished with a scalloped edge and monogram, or with crochet

edge of darning cotton, or heavy mercerized floss. Plain kitchen-towels finished with hem or feather stitch. Tea-towels the same, or with little outline design of a dish in corner.

Cases for table-cloths, napkins, knives and forks, and spoons, also doilies, are made of cretonne, outing flannel,

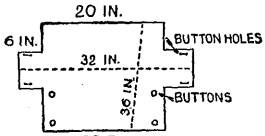


FIG I

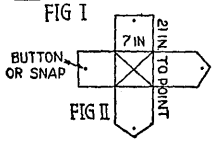


FIG II

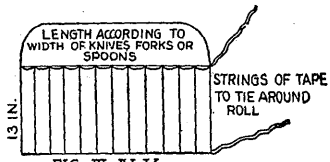


FIG. III. IV. V

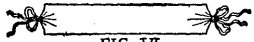
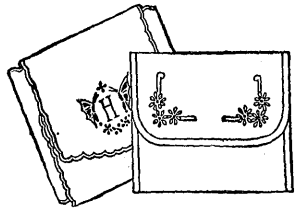


FIG VI

linen, or other material, and can be stenciled, outlined, cross-stitched, bound with bias tape, or as we desire. Table-cloth-case illustrated, Fig. 1. Napkin-case, Fig. 2. Knife-, fork-, and spoon-cases should have linings of flannel or outing flannel, Fig. 3, 4, 5. These are also pretty if made of flowered ticking.



Doily rolls are made over a mailing-tube or roll of newspaper. Make case to fit roll tight, turn ends in, or hem and tie up close with bow; Fig. 6. The best plan for knives, forks, and spoons is to measure them, as they vary so much, and make the pockets to fit.

Asbestos pads for placing under hot dishes have little covers of linen or other cloth to fit the "boughten" pads,

finished with crochet or buttonhole edge, little stencil or embroidery design on top. Easy ones are made of just a circle with a draw-string. Same can be crochet, a solid pattern.

Tea sets made of linen, unbleached muslin, blue bird, or Japanese cloth. These are edged with lace, cross-stitch, embroidery, or any desired way. Should include center-piece, 18 in., plate doilies, 16 in., bread-and-butter plate doilies, 7 in., tumbler doilies, 5 in., and any other odd pieces you may want.

Luncheon sets of cloth, either square or round, with napkins to match. The tray-cloth may also match. These may be finished as tea set.

Corset covers, night-dresses, and other underwear may be made and finished with embroidery, or with crochet edges or yokes.

Morning caps are made of almost any material and trimmed any desired way. Crochet bands are pretty with lace tops. A new one is almost three-cornered with a lace edge, the points buttoning together at back of neck. Simple waists and blouses may be made and embroidered with single stitches.

Underskirts made of white sateen or flowered cretonne, with plain scalloped edges, or with narrow ribbon ruffle around scallop.

Combing jackets are made of any soft material, or of a bath-towel cut open on end, and neck cut out, corners turned back and bound with ribbon.

Kimonos, bedroom slippers, and sleeping boots make pretty gifts. Sleeping boots are made of outing flannel in shape of a stocking foot.

Aprons: Small serving aprons to be embroidered with crochet or tatting edge, Fig. 7. Children's aprons of all

kinds. Work aprons made of gingham, sateen, etc. Use any pattern girls may have at hand. For a simple one, see Fig. 8, which takes just one yard of 36 in. material. Straight fudge apron, Fig. 9, made of muslin or crash toweling; then stenciled, outlined, cross-stitch pattern, or appliqué design sewed on of plain colored gingham. These can also be made of sanitas cloth and stenciled.

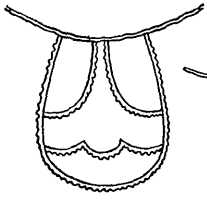


FIG VII

FIG VIII

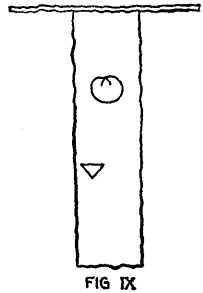


FIG IX

Embroidery. "Look up about embroidery and designs used in Bible times." Towels, aprons, linens, doilies, (linen embroidered in colors or white), bed sets, dresser scarf, luncheon sets, corset covers, luncheon cloths, napkins, collar-boxes of tan linen, embroidered and made on pasteboard frames, tie racks, corset bags, laundry bags, fancy work bags, shipping bags, etc.

Patterns and suggestions for all these, as well as articles suggested to be sewed, may be secured from catalog of Frederick Herrschner, 6457 South Marshfield Ave., Chicago, Ill., or from department stores.

Crochet. Edges and insertions for pillow covers, towels, underwear, dresses, aprons, handkerchiefs, yokes, caps, luncheon sets, corner squares for napkins, etc., doily sets, centerpiece, piano scarf, library table scarf ends, sofa

pillow, dresser sets, coat collars, covers for talcum powder cans, hot baking dishes in tins for the table, luncheon sets, etc. Crochet chains to hold back lace curtains at windows. These may be bands of insertion fastened to a ring at each end, or a series of ivory rings fastened together with a plain buttonhole crochet. (See Priscilla Crochet Book. Secure at any store.)

Stenciling. Stenciling is one of the most interesting types of craft work for girls. For stenciling on sanitas cloth, linen, etc., get the primary colors, or following shades of tube oil-colors: Prussian blue, emerald green, chrome green, chrome yellow (light), madder lake (red), burnt sienna (brown), black, white. For lighter shades, mix with white, or darker, with a darker color. Dilute with "Parchment Painting Medium," Thayer & Chandler, Chicago, or "Diluting Medium for Parchment Painting," A. H. Abbott Co., Chicago. Mix to consistency of thin cream, and apply to outlined design with soft camel's hair brush. Use bristle brush on cloth.

Of the sanitas cloth there may be made luncheon sets, water sets, porch sets, also fudge aprons and children's bibs. For the sets, first make design of blue birds, cherries, or conventional patterns of heavy paper. Place pattern and draw around edge. Then apply paint, always beginning in the center and work toward the edge. You can buy many stencil patterns, but try to encourage your girls to make original designs and patterns. For special parchment painting and materials, secure catalog No. 98 of white china and parchment painting from Thayer & Chandler, 913 Van Buren St., Chicago, Ill.

The same directions as given above apply also to stenciling on linen or muslin, when making doilies, sofa pillows, fudge aprons, window curtains, bedroom sets,

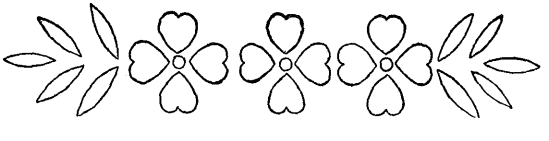
etc. The stenciling on cloth is very pretty when outlined with embroidery floss a shade darker than the stencil.

Enameled cookie cans, spice cans, etc. Secure tin boxes, such as crackers, candy, or tobacco come in. First, enamel them with common white enamel, then transfer design, and paint with paint prepared for stenciling, or with a bit of the enamel tinted the desired shade with oil-colors. If shade is not deep enough, apply a second coat a little darker. Then cans may be used for cookies, cake, sugar, etc. Save small cans, such as small baking-powder cans, and make a set of six spice cans.

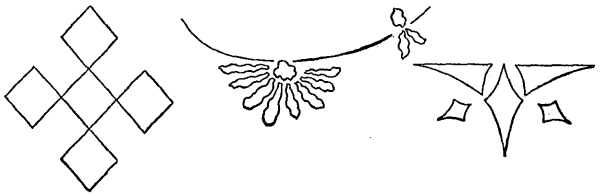
Empty cold-cream jars can be stenciled with simple design, the cover painted in same shade of design. A square box is pretty with a little Dutch scene in deep blue. Any size or shaped can or box can be enameled and stenciled to serve as button boxes, bon-bon boxes, etc.

Flower-pots and window flower-boxes can be made and stenciled as directed above. Also long narrow sticks to stick in plant jars to brace heavy branches of plants. Some sticks may have birds attached to put in plant window boxes or in flower beds.

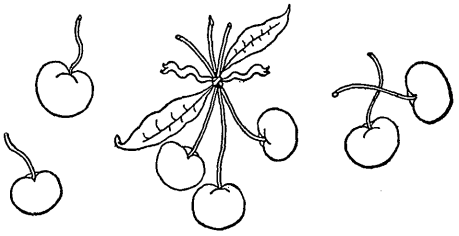
Suggest designs to start with. Then help pupils to work out new and original ones. Blue bird patterns can be secured on the Dennison crêpe paper for shelves. Cut these designs out of cardboard, then draw around them in transferring them to the material.



Wild rose to be done in any shade of pink or yellow with green leaves.



Simple little conventional designs for solid work.



Free-hand design of cherries. Use these on doilies, fudge aprons, or smaller sets. Make in red, green, or brown with a green or brown border. (See page 12, Nov., 1920, "Modern Priscilla." Buy stencil sheet No. 14 of The Priscilla Pub. Co., Boston, Mass.)

Little clips for a pair of rubbers are useful. Get clothespins that snap on with a spring. Enamel them white or color; then on the back stencil a little design—conventional, Dutch boy, or flower, such as a pansy, standing up straight.

For lamp shades and special parchment painting, see Catalog No. 98 from Thayer & Chandler, Chicago.

Enameling on Ivory. Buy real ivory, or the cheap pieces you can get in the ten-cent store. These will decorate just as well. The puff-boxes, hair receivers, trays, candlesticks, etc., decorate beautifully with simple conventional or flower patterns. For this use common

enamel tinted to desired shade with oil paints. Secure "The Prang Bulletin" of the Prang Company, 1922 Calumet Avenue, Chicago, for special suggestions; also November, 1920, number of "Modern Priscilla," page 23. New button-mold draperies, cards for pulling electric lights, window shades, tassels for baskets, bags, cushion covers, etc. The common wooden button-molds are enameled, decorated with simple design, and strung on heavy cord. Full directions with designs may be secured from "Priscilla Publishing Co." Illustrated in Nov., 1920, issue.

Water-colors. "Study the painting of Bible pictures." Any set of school water-color paints may be used to tint place-cards, invitations, photos, calendars, wall mottoes, engagement booklets, prayer lists, landscape pictures, many of which can be bought in the ten-cent stores. The best sets of paints can be bought from Milton Bradley Co., Philadelphia, Pa.

Posters. Poster-making should be given a special place. To illustrate and announce the activities of organized classes, Sunday school, W. W. G., B. Y. P. U., Cradle Roll, Craft School, we make posters that can be hung in the church. For the room or home, beautiful posters with Bible pictures and verses, or other pictures and verses are very beautiful and suggestive. Many good suggestions may be secured by saving magazine pictures. See "Prang Bulletin" for special poster-making and lettering."

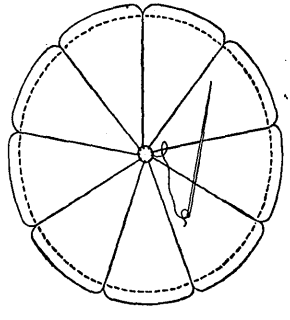
Pottery. See "Prang Bulletin." The new modeling clay "Permodello" is very fine and needs no baking. If ordinary modeling clay is used, put into a heavy bag and soak in water until moist. Then put out onto board and knead until of right consistency. If too soft, add some

dry clay. Either the Permodello or clay can be molded in the same manner. Make into vases, bowls, plates, baskets, jars of any size or shape. Dry or bake. Then decorate with common oil paints or with the same preparation used for the stenciling. Send to Southwest Arts & Crafts Co., Sante Fé, New Mexico, Julius Gans, Mgr., for a copy of his catalog or "The Indian as an Artist," and you will have the very best suggestions for shapes of molding and designs for painting the pottery. Any other stencil designs or patterns may be used.

Flowers. Learn about the flowers of the Bible lands, and what place flowers have to take in Bible teaching. Those who take flower-making can best learn the particular kinds in the department stores. They will teach you free of charge, if you buy your ribbon or other material. The more expensive ones are made of ribbon, usually rosebuds, and attached to some leaves. Beautiful bunches of flowers may be made of odds and ends of ribbon. Take a little piece about three inches long and fold in a bow-knot. Then wrap wire around center with one or two twigs of green, leaving about two inches for stems. About fifteen of these make a nice bunch. Yarn flowers are easy to make and are popular. The simple ones are crochet, about three rows of double crochet around a circle, then gradually bring nearly together. Five or six of these in different colors with a leaf or tassel make a pretty bunch.

A yarn flower made on pasteboard is beautiful. Cut a three-inch circle, make nine notches around edge and hole in center. Use four yards of yarn threaded on a bodkin. Put end of thread through hole from top, and hold with fingers, bring to edge over notch, pass over back of card to next notch, bring over and down to center,

reach through hole with bodkin from under side and bring yarn down in loop through hole, and hold with fingers, take yarn up through same notch as brought down from, pass across back of card to next notch, then down again. Do this until all notches are completed. Then start anywhere with a back stitch around each spoke of yarn and weave around until you reach the edge of the cardboard.



Next, take a stitch in under each thread across back of card. In so doing, push stitch off the card. When all are off, pull stem out of hole, draw up string around edge, fasten around stem and attach to stems and leaves to finish. Little "boughten" centers may be put in, or a few loops of yarn of a different color may be looped up in the center. Flat crochet roses and leaves may be made and used in a wreath for hat trimmings. Centers, stems, and leaves for the flowers can now be bought in the ten-cent stores. Flowers of little rolls of organdie are also inexpensive and pretty.

Beads. Wall-paper beads are made of a triangular piece of wall-paper, the desired width and length; paste along side and roll around a knitting-needle, fasten all edges down, and let dry. Then varnish with plain white varnish (some just dip beads into varnish). Then string on cord with knots, or with glass beads. These can be used for neck chains, as door portieres, or other uses.

Wax beads are made of common letter wax. Break off piece, warm by candle flame, mold in desired shape around knitting-needle, turn needle over flame until wax is soft

and smooth. Let cool, then daub on melted wax of different colors and turn over flame again until these have run into the foundation color. Let bead get perfectly cold, then heat point of needle so bead will slip off. For end beads draw cord with knot into bead and fill up end with wax. These are strung on cord.

Clay beads can also be molded and decorated. (See Prang Bulletin for complete directions.)

Button mold beads are described under head of Enameling. They are enameled, glued together, and strung on cord. See complete directions in November, 1920, "Modern Priscilla."

Beads of all varieties can be bought at the ten-cent stores. Pretty strings can be made with about sixteen inches of grosgrain ribbon for back, then two strings of beads of different sizes, large ones with small beads between, attached to each end of ribbon. The bead parts should be about twelve or fourteen inches.

Beads woven in daisy chains and on looms will be found valuable. For full directions and materials, secure the following: "Priscilla Bead Book," catalog from "Imperial Bead Co.," 558-560 West 164th Street, New York City; catalog from N. E. Johns & Co., 430 Race Street, Cincinnati, Ohio.

Bags and Purses. Bags can be made of linen, embroidered, and have draw-strings in top, made of ribbon and put on a metal frame top. Make a straight, oblong bag of leather. Cut out design and line with bright-colored ribbon; the handles are straight and attached to each side. Small coin purses can be made in the same way. These bags can be of any size.

Bead-purses and bags are beautiful and easy to make, but expensive. A new bag is made about six by eight

inches, of a chain-stitch and post-crochet in squares, of brown or cream heavy cord. A straight handle of plain crochet is fastened to each side. Flat flowers and leaves are crocheted of colored yarn and sewed to each side of the bag. Lining is of a corresponding color.

Raffia and Basketry. (See essay on Bible Basketry.) Baskets, boxes, sewing-baskets, vase baskets, bird's-nests, etc., may be made of raffia or of reed. There are a multitude of things to be made of these materials. "The Priscilla Basketry Book" will furnish splendid directions. "The Prang Bulletin" gives similar directions for making baskets with "Pine Needles." "The Indian as an Artist," by Southwest Arts & Crafts Co., Sante Fé, New Mexico, gives interesting designs for basket weaving.

Waste-paper Baskets. These baskets may be made of cretonne, on a wooden frame, or wire basket lined with cretonne, or of cardboard and covered with wall-paper to match the paper of the room.

Miscellaneous Articles. Shoe-boxes made of wooden packing-boxes and covered with cretonne or wall-paper. A row of pockets made across each side furnishes a place for the shoes. The center place will hold the stockings and a box with the polish and brushes.

Shoe-pockets for closet door. Measure width of door, and make as long as desired. Each row of pockets should take about nine inches of space. First, make back foundation with hem at top and bottom, through which run curtain rods. Next, plait on the rows of shoe-pockets, and sew down with double stitching. Attach to door with hooks to fasten into curtain hangers.

String-boxes can be made of any sized box, covered with paper or sanitas cloth, and stenciled. Make to hang on wall and have hole in top to pull string from.

Darning-cotton boxes are made of pasteboard, just large enough to fit a spool of darning-cotton. A hole is made in the top and covered with a piece of paper stuck down on one side. The other side is left loose to pull the cotton from in under. These may be decorated as string-boxes are.

Puff-boxes made on embroidery hoops: Get very small hoops, 2½ or 3 inches across. Fit a cardboard bottom into the smaller. Use flowered silk ribbon 12 inches long and 6 inches wide. Sew on over each edge of the hoops. Put powder-puff inside. To close, twist around about twice and press larger hoops down over smaller one.

Jewel-cases made of any heavy material—linen, eider-down, or flannel. Take a piece 15 inches long and 6 inches wide. Turn edge under once, and face under side with piece of ribbon. Turn up each end within one inch of center and sew up sides to form a pocket. Fold together and hold with a band of ribbon made size to fit, with a bow on top.

Needle-cases can be made with a back of cardboard covered with linen, or other material; sew in the leaves or flannel for the needles and pins. Fasten together with band of ribbon or cord.

Decorating Room. An unattractive room may be made into a beautiful guest-room by the handy girl. Then she can also perhaps decorate her own room. The color scheme may harmonize with the wall-paper, or if new paper is to be put on, a general color may be selected. The following are the articles that may be made; Window drapes, dresser cover, pincushion, candle-shades, or shades for electric lights, covers for backs of chairs, shoe-box or stool, bedspread, pillow-shams, shoe-pockets, and other extra things for closet. Also runners for table or other

pieces of furniture that the room may contain. These things may be made of cretonne with lace edge, of linen, or crash, and stenciled; or of unbleached muslin and embroidered in outline, cross-stitch, or with design sewed on in appliqué of shades of plain gingham to harmonize. One pretty set was of unbleached muslin cut in scalloped edge and bound with a color.

If the furniture is also old, or if the bed is iron with the paint all off, a few coats of white or tinted enamel will make it look like new.

XII

THE LARGER OUTLOOK OF THE VACATION SCHOOL

The Church Vacation School has won its place in the program of religious education for a local church or community. This is frankly recognized by the leaders in the various denominations, and by the best leaders in the field of religious education. Already thousands of churches conduct a Vacation School each summer as regularly as they conduct their Sunday schools. The time is coming very soon when every church will seriously consider a Vacation School either of its own or in cooperation with near-by churches in its own community.

The coming church will make a great deal of religious education. This statement is made deliberately, for three reasons:

1. Religious education has come to be a national necessity. Character and education are the two foundations upon which a real democracy can be built. The Christian religion offers the best means of producing a strong character. If we are patriots, we shall be interested in teaching religion.

2. Religious education is plainly taught in the Bible. Jesus was a teacher. His disciples and apostles were all teachers. His last great commission was a direct command to teach: "All authority hath been given unto me in heaven and on earth. Go ye therefore and teach all the nations, baptizing them into the name of the Father and

the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." Whenever and wherever the church has been truest to its teaching ministry, it has won its largest number of converts, had its widest influence, and produced the finest types of Christian character. If therefore we are Christians and believe in the Bible, we shall stand for a worthy program of religious education.

3. Religious education is the most practical work that a church can engage in. A church can be any kind of a church in five or ten years that it wants to be. It can be evangelistic, winning many to Christ and his wonderful way of living. It can be a praying church, learning and practising the secret and power of prayer. It can be a giving church, with many of its people actually practising stewardship. It can be a worshiping church, in which men, women, young people, and children attend regularly services of worship. It can be a missionary church, giving of money, prayer, and life for the world-wide spread of Christianity. It can be a Bible-loving and Bible-obeying church. It can be a church with a good Sunday school and young people's work. It can be a serving church with a definite social-service program for the good of its own community. All these things and more it can be, provided it puts into a real educational program today the things it desires to become in five or ten years. And unless these things are put into an educational program and taught and practised, they will never come to pass.

Recognizing the place and importance of religious education, the leaders in our church are frankly saying we must plan for a real church school. This school will have a Sunday session. This Sunday session, known as the Sunday or Bible school, must have better equipment,

better-trained teachers, better courses of lessons, and do better work. There will be a week-day session. Where possible this will be in cooperation with the public schools, giving religious instruction to the children at certain definite times when the children shall be released from public school and sent to the various churches. Where released time cannot be secured, it will be given before or after school, on Saturdays, or on some evening. But in some form, week-day schools of religion are surely coming. Perhaps this is the most interesting and challenging phase of Christian work now opening before the churches. There will also be a vacation school. Perhaps the vacation school offers the simplest and easiest way in which additional religious instruction can be given. Surely we ought to make our Sunday schools a vast deal better, and then we ought to make use of the free time of the vacation period. When these things have been done, we shall be in a better position to use time granted by the local school board for a week-day school of religion. We shall also be in a position to take advantage of such an opportunity when granted, with a richer program and trained teachers. The next step should be a church school with a Sunday, a week-day, and a vacation session. God hasten the day when all across our land our churches and our homes will take *seriously* the task of religious education.

Into this enlarged program of religious education will go an enriched curriculum. The vacation school has not become static. It has been free to try out new experiments in methods and materials of teaching. The result has been that the Vacation School has pointed the way to better things in the Sunday school and young people's work. Some of these will be mentioned later in this chap-

ter. But from study and experimentation, it is now evident that for the church school, whether it meets on Sunday, week-day, or in the vacation time, there are four vital parts to the program:

1. *Worship.* There can be no worship without participation. To sense and to feel the very presence of God, to bring before him real worship in song, prayer, meditation, and gift—how greatly this is needed!

2. *Instruction.* The great facts of the Bible and of Christian living must be presented in terms of the child's experience and development. This calls for trained teachers, prepared courses of lessons, and proper equipment.

3. *Expression.* Without expression there can be no deep or lasting impression. Through dramatization, drills, note-books, hand-work, conversation, and actual living, the truths can be expressed.

4. *Fellowship.* We live in a world of other people. The worship, instruction, and expressional activities are before and with others. In other words, there is the opportunity to live out with others the principles and teachings of Jesus.

Great advances have been made in enriching the daily program. Every year new experiments are being made and far greater advances may be expected that will enrich and make more effective the whole program of the church school. At the present time there is a special committee of the International Council of Religious Education who are studying the whole question of a unified, correlated program for the entire church school, including the Sunday school, the week-day school and the Vacation School.

Some have raised this question, "When we get week-

day schools will not this do away with the Vacation School?" While the vacation season is as long as it is, while there are so many idle hours for restless hands, feet, and brains, and while there are so many evil persons and commercialized agencies to corrupt our youth, so long will there be a need of a Vacation School. Character is determined largely by the free choice of people in their leisure hours. If this be true, then no church has any right to turn over the wonderful days of the vacation season to evil persons and commercial agencies to exploit and destroy our youth.

The Church Vacation School is not an end in itself. It should be the entering wedge of a large program of Religious Education and service for boys and girls. Through the Vacation School churches have been led to improve their Sunday schools, to organize Junior and Intermediate societies, to undertake some form of definite week-day religious instruction, and to do Christian Americanization work through boys and girls and young people.

How the Vacation School Has Helped the Sunday School

The Vacation School has helped superintendents arrange a better program for the Sunday school hour. It is interesting to note the improvement in many Sunday schools following a successful vacation school. There is more variety, better order, promptness in opening and closing, and more study given to the adaptation of the whole program to the needs of the pupils.

The Vacation School has introduced a love of the better songs into the Sunday school. Boys and girls prefer good songs to the cheap jingly ones. They learn

to understand and appreciate good music as it is played on the pipe-organ, in the orchestra, or on the piano. They learn to listen to the signals as given by the pianist and to respond quickly. Many of the songs have been committed to memory, and the meaning of the words have been explained to them. Thus the songs, being familiar to them and understood by them, are sung with expression and with joy.

The Vacation School has improved the spirit of reverence, for it has taught the boys and girls the worship element in religion. A common fault in the Sunday schools is the irreverence of the scholars. In a Vacation School this is not allowed. During the devotional period there is the spirit and atmosphere of worship—no noise or confusion—no drill work—no announcements—but a dignified and orderly program of prayer, praise, and Scripture. When once the boys and girls have been taught the beauty of real worship, they respond very quickly. Of course many Sunday schools have introduced the spirit of worship, but in many of these the idea has been developed first in the Vacation School and then adopted by the Sunday school.

The Vacation School has improved the discipline in some Sunday schools. More boys and girls drop out of the Sunday school because of disorder and confusion than for any other cause, except perhaps constant absence of a teacher. Boys and girls do not have a good time when they are allowed to be disobedient or disorderly. It is easy to secure prompt and cheerful obedience when the scholars know that such conduct is not only required but also produces the happiest times. The most frequent causes for disorder in a Sunday school are: the movement of people in and around the room before and after

the session has begun, whispering and talking after the program has started, absence of a carefully prepared and interesting program, and the attitude of the leaders and teachers. Generally the boys and girls will do just what we expect and train them to do. The Vacation School insists upon order and in most cases secures it, thus showing the local church by way of example how discipline can be maintained.

The Vacation School has shown the value of memory and drill work. Instead of the old, old custom of reading the lesson, memory work or drill work has been substituted. Some schools would not introduce the graded lessons because the lesson could no longer be read in concert. But graded work is being installed more and more. And now the uniform system is partially graded so that the Junior and Primary lessons are generally different from those of the rest of the school. What can be done? The Vacation School gives a good answer: "Use that time formerly employed in reading the lesson in memorizing some worth-while passages of Scripture or hymns or in Bible drill work."

The Vacation School has emphasized the value of story-telling and dramatization. Every child loves a story. Every child and all young people like to take part in a play. Story-telling and the Biblical and missionary drama have opened a whole new field of interest to the Sunday school worker. A good Vacation School always means greater emphasis upon the stories of the Bible and Biblical and missionary drama.

The Vacation School increases interest in hand-work. We learn partly by the things we hear and see. We learn more by the things we do. In the Vacation School much time and thought is given to expressional work. In this

way hand-work is given a larger recognition and a more important place in the life of the school.

The Vacation School increases the attendance of the Sunday school. This is always true if the local church takes any real interest in the Vacation School, and if it follows up the new boys and girls. Such a school also discovers and develops new teachers and workers for the Sunday school. In every school some one or more of the helpers gets a real vision of the joy and worth-whileness of work for boys and girls. They begin to prepare themselves for better work, and when there is an opening for a new teacher they volunteer. Some of these helpers get a larger vision and decide upon some form of life service in which they can render effective service to boys and girls and young people. Best of all, it discovers the boys and girls to the pastor of the church. One pastor, after conducting his school of three hundred, said: "This is the biggest thing in my life. It has revolutionized my ministry." Another said, "I am going to give less attention to theology and more to boys and girls." Another, "The school was the object of hearty commendation, and naturally the church profits by such a service."

The Vacation School helps the Sunday school by demonstrating the value of larger, better, and more adequate equipment. After a summer in a Vacation School it is often easy to start a separate Junior department, secure tables for departmental work, or introduce graded lessons with their supplemental hand-work. By proving how easily money can be raised for work among boys and girls, some Sunday-school workers have gained sufficient courage to demand better and more adequate equipment and better rooming facilitites for the work of the Sunday school.

The Vacation School Points the Way for More Effective Work Among Juniors and Intermediates

There is a new interest in boys and girls of the Junior and Intermediate ages. A separate department and a separate room in the Sunday school is becoming a necessity in the modern school. The Vacation School has helped many schools see the advantage of systematic, graded work for boys and girls throughout every season of the year.

The ordinary Junior society, which was a copy of the young people's society, does not succeed in many places. And yet the Junior and Intermediate ages are the most important in our churches.

The Vacation School, with its combination of worship, memory work, story-telling and dramatization, music, and hand-work, points to an effective way of running a new kind of Junior society. In the newer type of Junior society the age is limited to the age covered by the Junior department of the Sunday school. The drill work, music, and hand-work are correlated with the Sunday school work.

In like manner an Intermediate society is limited to the age covered by the Intermediate department of the Sunday school with a varied program adapted to the interests and needs of the pupils of that age.

Where it is possible to have only two young people's societies in a church, it is recommended that the senior society take all young people of high-school age and over, and that the younger society take those in the higher grades of the elementary public school. Where this is done it would be well to call the younger society a Junior-Intermediate Society.

The Church Vacation School an Introduction to Week-day Religious Education

Religious education has been neglected. It cannot be given in our public-school system. The only places where it can be given are the home and the church. There is a wide-spread interest in religious education which is growing every day. Educators are seeing the necessity of religious training in the youth of our land. Religious workers are realizing the necessity of educational methods and ideals in our religious work. Effort is being made to strengthen the work of our Sunday schools and young people's societies. All thoughtful workers realize that one hour a week for a Sunday school—one hour out of one hundred and sixty-eight hours—is not sufficient for the religious training of our boys and girls. Some form of week-day religious education is surely coming.

The Church Vacation School is a most practical form of week-day religious instruction. In the average Vacation School there are from forty to sixty hours of definite instruction and of practise in Christian living. A good Vacation School will practically double the amount of religious training in an average church. Many churches are introducing the Vacation School because it is a practical form of week-day religious instruction. On the other hand, it is far easier to get a church or community to adopt some form of week-day religious instruction throughout the public-school year when there has been a successful Vacation School. And some of the most interested and active advocates of week-day religious instruction are the pastor, the young people, and the men and women who have worked in Vacation Schools.

There are over 600 centers where there are definite

experiments being conducted in week-day religious instruction, many of these using public-school time.

In addition there are scores of individual churches that are trying experiments in week-day religious education of varying types, conducted out of school hours. Many of these have been formed as continuance classes of the Vacation School meeting on Saturday afternoon, some week-day right after public school or some week-day evening.

The Church Vacation School Points the Way to the Best Form of Christian Americanization

It is unchristian and un-American to neglect boys and girls, to shut up church buildings in the summer, and to refuse to give instruction in our church buildings in vacation-time to boys and girls in religious thinking and living. The Vacation School, even in foreign-speaking communities, is always in English. Boys and girls of the community, representing many nationalities, many creeds, rich and poor, learned and unlearned, are all brought into one building and taught to live together, work together, play together, and serve together as Christians and Americans. The Bible is loved and taught as the basis of individual and social living. Love of right doing and of country is given through songs, stories, flag drills, and hand-work. These lessons are taken home, told to the parents, and lived out there.

The Church Vacation School is showing our churches that the quickest and most effective way to Christianize and to Americanize our country and our cities is through boys and girls and young people whose inner life and whose habits are as yet in the formative stages.

A worker among boys and men in a Christian center

said: "I have come to the conclusion that the most effective form of Americanization can be done through boys and girls and young people. The older people are set in their ways and fixed in their habits, associations, and customs of years. But with the boys and young men there is a chance to give the ideals of our Christianity and of our county. Even the adults can be reached best and quickest through their children."

The value of a Vacation School as a means of Christian Americanization can best be expressed in the words of a young Bohemian woman, a college graduate, and a teacher in the public schools. In addressing a group of four hundred Christian women in Chicago, she told the following story:

How the D. V. B. S. Americanized Our Sunday School

BY MARTHA KRALICEK

During the summer of 1919, a successful Daily Vacation Bible School was conducted in the Millard Avenue branch of the First Bohemian Baptist Church. Besides the many spiritual benefits the children derived, the school brought about something so unexpected that it surprised us all. It Americanized both our Sunday school and our Young People's Association. The change was soon evident and here is an account of how it was brought about.

The D. V. B. S. was conducted entirely in the English language. The children learned to sing the English hymns, and they liked them because they contained more life and vigor than the usual Bohemian Sunday-school songs. They memorized selections from the Bible,

CHURCH VACATION SCHOOL AT THE JAPANESE BAPTIST CHURCH, SEATTLE, WASHINGTON, 1924

In Front of the New Church Building Dedicated in 1922

learned to repeat the Lord's Prayer, listened to the fascinating Bible stories, and then dramatized them; they also saluted and pledged allegiance to both the Christian and the American flags, often ending up with one or two patriotic hymns. Memory work was a stressed phase of the D. V. B. S. work. The children loved the school, for all they heard there soon became their own. They showed pride in their accomplishments.

The Sunday school, on the other hand, was conducted in Bohemian so as to not create a break between the church and the younger people. Most of the Sunday-school children attended the D. V. B. S. and soon carried over what they learned there into the Sunday school. We now possess a vigorous, well-attended Sunday school which we conduct on the " 50-50 " plan.

We not only sing Bohemian hymns but start the day with two hymns sung in English. Our superintendent sometimes speaks in English and sometimes in Bohemian. He always prays in Bohemian, but the entire Sunday school repeats the Lord's Prayer in English after his prayer. We read the Scriptures in English, using leaflets which are distributed to the children. The classes for the youngest and the oldest people are conducted in Bohemian because the former have not yet learned the English language and the latter want to learn more so as to be able to understand the Bohemian Church services. The intermediate classes are conducted in English.

Our Young People's Association has been reorganized according to the group plan and conducts its meetings in English. Occasionally a Bohemian speaker or our pastor addresses the meeting in Bohemian.

On the whole, this " 50-50 " plan has brought a wonderful spirit of cooperation into our work. Both old

and young feel satisfied. We are grateful for this to the Daily Vacation Bible School.

The Church Vacation school has been a pioneer in many things in its work for boys and girls. It has grown from an interesting experiment in a mission center to a world-wide movement. It has been accepted by the leaders of the various denominations, and by the leaders in the religious training of youth as a recognized part of a full program of religious training in any church or community. It has preserved the play element of youth and made it a part of religious training. Children come to a Vacation School because they want to and because they have a better time there than anywhere else. It has set a high standard of training experience and consecration for its teachers. In linking up the movement to college students, it has provided both a field of service for Christian students and enthusiastic, cultured, and trained leadership for the schools. It has pointed a way in which the free time of youth may be utilized to bring joy to the children and help to the parents. It has made Christian living attractive and citizenship appreciated. God speed the day when in every church and in every land the free time of youth may be used to make them happy, keep them good, and train them in Christian living in the home, in the community, and as world citizens.

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